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A

CATECHISM

ON THE

Church Catechism.

BY THE

RIGHT REV. GEORGE BURGESS, D. D.,
LATE BISHOP OF THE DIOCESE OF MAINE.

NEW-YORK
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PREFACE.

THIS book has been prepared at the repeated request of the Officers of the Society by which it is published. Its imperfections are probably more evident to no person than to the author.

The answers are intended to be entirely committed to memory; and it would be desirable, if time permit, that on every Sunday, when it is used, the whole of the Church Catechism, down to the Lesson, should be recited.

Should the book be used for two years, on every Sunday, the Lessons, one hundred and four in number, will be completed.

A CATECHISM

ON THE

CHURCH CATECHISM.

LESSON I.

Question. What is your name?

Answer. [*Let the Christian name be given.*]

Q. What is your last name called?

A. My surname or family name.

Q. Why do you have that name?

A. Because it is the name of my father and of his fathers.

Q. What is your other name called?

A. My Christian name.

Q. If you have another name besides the first and the last, does the middle name belong to your Christian name or to your surname?

A. To my Christian name.

Q. Why is this called your Christian name?

A. Because it was given to me when I was baptized as a Christian.

Q. What should it always bring to your mind?

A. That I am called to be a Christian.

Q. When was a Jewish male child named?

A. When he was circumcised; on the eighth day of his life.

Q. What name was given to our blessed Lord at his circumcision?

A. The name of Jesus. St. Luke 2 : 21.

Q. Why was it given?

A. Because God commanded it, by his angel. St. Luke 1 : 31.

Q. What did the name Jesus mean?

A. Saviour. St. Matt. 1 : 21.

Q. What other person was named also before his birth by the same angel?

A. John the Baptist. St. Luke 1 : 13.

Q. What did the name John mean?

A. Gracious.

Q. Why are names chosen now?

A. Sometimes because they have some good meaning; such are Christian, Ernest; Grace, Mercy, Hope.

Q. Why else?

A. Sometimes because they are the names of saints of the Old Testament; such are Joseph, Samuel, David; Sarah, Hannah, Ruth.

Q. Why else?

A. Sometimes because they are the names of saints of the New Testament; such are James, John, Thomas; Mary, Martha, Elizabeth.

Q. Why else?

A. Sometimes because they are the names of

saints who lived since the Bible times; such are Clement, Ambrose, Austin; Catherine, Margaret, Agnes.

Q. Why else?

A. Sometimes because they are the names of great or wise men; such are Alfred, Augustus, Franklin, Washington.

Q. Why else?

A. Sometimes because they have been the names of dear friends.

Q. Why else?

A. Sometimes because they have a pleasant sound to parents.

Q. What must you pray for your name?

A. That it may be written in the book of life.

"Lord, when those awful leaves unfold,
May life's fair book my soul approve:
There may I read my name enrolled,
And triumph in redeeming love."

LESSON II.

Q. Who gave you your name?

A. My sponsors in baptism.

Q. What are sponsors?

A. Persons who promise for any one.

Q. Who were your sponsors?

A. [*Let the names be given.*]

Q. Are the parents of a child often its sponsors?

A. Very often.

Q. Are they ever the only sponsors?

A. They sometimes are.

Q. Are children ever baptized without questions and answers?

A. Yes; in sickness, and among Christians who do not use the Prayer-book.

Q. Who are to be considered the sponsors of such children?

A. Their parents.

Q. Have not parents always the same duties as sponsors?

A. Yes; and more.

Q. When the minister takes the child in his arms for baptism, what does he desire the sponsors to do?

A. To "name this child."

Q. Who must have given its name before?

A. The parents.

Q. What are sponsors also called in the Prayer book?

A. "Godfathers and godmothers;" and "sureties."

Q. Why are they called godfathers and godmothers?

A. That they may remember to be like parents in the Lord.

Q. How many should there be?

A. Three, "where they may be had."

Q. How shall they be arranged?

A. Two godfathers and one godmother for a boy, and one godfather and two godmothers for a girl.

Q. Do parents give up their duties to be done by other sponsors?

A. No; not at all.

Q. What then is the duty of other sponsors?

A. To assist the parents in teaching and training their children in the knowledge and love of God.

Q. What else is their duty?

A. If the parents die, to take their place as Christian teachers and guides, as far as they can.

Q. What kind of persons ought to be sponsors for a child?

A. Good and pious persons; and as far as may be, relations.

Q. How can a child make his sponsors happy?

A. By "remembering his Creator in the days of his youth." Eccl. 12 : 1.

"In the soft season of thy youth,
In nature's smiling bloom,
Ere age arrive, and trembling wait
Its summons to the tomb.

Remember thy Creator, God,
For him thy powers employ;
Make him thy fear, thy love, thy hope,
Thy confidence, thy joy."

LESSON III.

Q. Who gave you your name?

A. My sponsors in baptism; wherein I was made a member of Christ.

Q. What are members?

A. Parts of the body.

Q. What are your members?

A. Parts of my body.

Q. What are members of Christ?

A. Parts of the body of Christ.

Q. What is the body of Christ?

A. "The Church is his body." Eph. 1 : 22, 23.

Q. Who, then, are the members of Christ?

A. The members of his Church.

Q. How does the Scripture speak to all such?

A. "Now, ye are the body of Christ, and members in particular." 1 Cor. 12 : 27.

Q. How do we become members of this body of Christ?

A. By baptism. "As many as have been baptized into Christ have put on Christ." Gal. 3 : 27.

Q. Whom must the members obey?

A. "The head, even Christ." Eph. 4 : 15.

Q. What do the members receive from Christ, the head?

A. Increase and nourishment. Eph. 4 : 16; Col. 2 : 19.

Q. Are the members alike in all things?

A. No: "all the members have not the same office; but, being many, are one body in Christ." Rom. 12 : 4, 5.

Q. What are they to each other?

A. "Every one members one of another." Rom. 12 : 5.

Q. Is this an outward or inward union?

A. Both, when it is complete: "there is one body and one spirit." Eph. 4 : 4.

Q. What comparison did our Lord use, with the same meaning?

A. "I am the vine, ye are the branches." St. John 15 : 5.

Q. What becomes of the branch that bears no fruit?

A. "Every branch that beareth not fruit he taketh away." St. John 15 : 2.

Q. If a baptized child grows up in sin, is he still a member of Christ?

A. Only in name.

Q. How may you be always his true members?

A. By faith and love.

Q. How shall faith and love be given you?

A. By the Holy Spirit.

Q. What is called, in the communion service, "the mystical body of Christ"?

A. "The blessed company of all faithful people."

Q. Are all then necessarily members of this mystical body because they have been baptized?

A. Certainly not; only the faithful.

Q. Where will the faithful members of Christ be with him at last?

A. "Where he is," in heaven. St. John 17 : 24

"The graves of all his saints he blessed,
And softened every bed:
Where should the dying members rest,
But with their dying head?"

LESSON IV.

Q. Who gave you your name?

A. My sponsors in baptism; wherein I was made a member of Christ, the child of God.

Q. Who is the *only begotten* Son of God?

A. Our Lord Jesus Christ.

Q. Who are called the sons of God, in the Book of Job?

A. The angels. Job 1 : 6.

Q. Are all men called in Scripture children of God?

A. Yes: "we are all his offspring." Acts 17 : 28, 29.

Q. Are all taught to pray as his children?

A. Yes, in the first words of the Lord's Prayer

Q Are even the guiltiest taught to think themselves thus his children?

A. Yes, by the parable of the prodigal son.

Q. Were the Israelites called his children?

A. Yes; Moses said, "Ye are the children of the Lord your God." Deut. 14 : 1.

Q. How are we all the children of God?

A. By creation.

Q How were the Israelites his children?

A. By covenant.

Q. How does baptism make us his children?

A. By admitting us into his family.

Q. What is the family of God on earth?

A. His church.

Q. To whom does he "give power to become the sons of God"?

A. To as many as receive the Son of God, and believe on his name. St. John 1 : 12.

Q. What is the gate into the kingdom of God?

A. "Ye must be born again." St. John 3 : 7.

Q. How must we be born again?

A. "Of water and of the Spirit." St. John 3 : 5.

Q. What is meant by being born of water?

A. Being baptized.

Q. What is meant by being born of the Spirit?

A. Receiving the Holy Spirit.

Q. Who prove by their characters that they are thus born of God?

A. Those who believe and love. 1 John 5 : 1 · 1 John 4 : 7.

Q. Whom does St. Paul call the sons of God?

A. "As many as are led by the Spirit of God." Rom. 8: 14.

Q. What Spirit have they received?

A. "The Spirit of adoption." Rom. 8 : 15.

Q. When is the promise of the Spirit of adoption fulfilled to children who were baptized before they could repent and believe?

A. When they repent and believe.

Q. How must you seek to be always the child of God?

A. By praying for the Holy Spirit, that I may believe and love.

"Art thou my Father? Then, at last,
When all my days on earth are past,
Send down, and take me, in thy love,
To be thy better child above."

LESSON V.

Q. Who gave you your name?

A. My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Q. What is an inheritor?

A. An heir; one who has a title to possess something hereafter.

Q. What, then, is an inheritor of the kingdom of heaven?

A. One who has a title to a place in that kingdom.

Q. Who have such a title?

A. Those to whom God has promised it.

Q. Have children such a title?

A. Yes; for he said, "of such is the kingdom of heaven." Matt. 19 : 14.

Q. How does baptism make them inheritors of the kingdom of heaven?

A. As it is the seal of the promise of God.

Q. If you had died while you were an infant, what would have been your lot?

A. I should have been with the saints in light.

Q. Are you still an inheritor of the kingdom of heaven?

A. I am, if I am doing as my sponsors promised for me.

Q. If not, may you lose the inheritance?

A. I must then lose it, unless I repent.

Q. What kind of inheritance is it?

A. "Incorruptible, undefiled, and one that fadeth not away, reserved in heaven." 1 Pet. 1 : 4.

Q. To what do we owe our title to so glorious an inheritance?

A. To the love and grace of our Heavenly Father, through Jesus Christ our Lord.

Q. How must we keep this title?

A. Through the same love and grace.

Q. If we have lost it through sin, how shall we obtain it again?

A. Through the same love and grace.

Q. How must you seek that love and grace?

A. By constant prayer.

Q. How must you abide in it?

A. By striving to keep the commandments.

Q. When you know that you have not kept them, how shall you still seek?

A. By returning, like the prodigal son.

Q. How can you then still hope?

A. Because the Father of the prodigal is my Father.

"There is my house, and dwelling fair;
My treasure and my heart are there,
And my eternal home:
My elder brethren for me stay,
And angels beckon me away,
And Jesus bids me come."

LESSON VI.

Q. What did your sponsors then for you?

A. They did promise and vow three things in my name.

Q. What is a vow

A. A promise made to God.

Q. Has our Lord commanded that promises and vows should be made at baptism?

A. He has not.

Q. How have they been appointed?

A. By the church.

Q. Why have they been appointed?

A. That baptism might be understood by all, and not be supposed to be a mere ceremony.

Q. Into what do we enter at baptism?

A. Into a covenant with God.

Q. What is a covenant?

A. An agreement, with promises.

Q. Who make the Christian covenant?

A. God, and the person baptized.

Q. What does God engage to give?

A. Forgiveness, grace, and eternal life.

Q. What does the person who is baptized engage to do?

A. To renounce sin, to believe the Gospel, and to walk in the commandments of God.

Q. Can any person be baptized, without entering into this covenant?

A. He can not, even if he would.

Q. Are the engagements always the same, even if no vows or promises are spoken?

A. Yes; because they are always meant.

Q. What profession is contained in the form of baptism?

A. We profess that we believe in the Father, the Son, and the Holy Ghost.

Q. What profession did the Ethiopian eunuch make at his baptism?

A. He professed his belief "that Jesus Christ was the Son of God." Acts 8 : 37.

Q. What kind of answer does St. Peter mention as to be given in baptism?

A. "The answer of a good conscience towards God." 1 Pet. 3 : 21.

Q. Do the promises and vows which are now made at baptism add any thing to such a profession and answer?

A. No; they can not go farther.

Q. By whom are they made in baptism?

A. By the person who is baptized, if he is grown up.

Q. By whom are they made, if the person baptized is an infant?

A. By the sponsors

Q. Do the sponsors promise any thing in their own name?

A. No; it is as if the infant spoke, and made the promises.

Q. Why is it appointed that the sponsors should speak in the name of the child?

A. That the duty of the child may be more

clearly seen; and that he may afterwards feel it the more.

Q. Were these promises and vows made in the belief that you could keep them without a new heart?

A. No; all was promised "by God's help."

Q. What sign was put upon you, to remind you of your covenant?

A. The sign of the cross.

"On me the holy cross was signed,
And the young soldier duly sworn,
With true and fearless mind
To serve the Virgin-born."

LESSON VII.

Q. What did your sponsors then for you?

A. They did promise and vow three things in my name: first, that I should renounce the devil and all his works.

Q. What is renouncing any thing?

A. Having, or determining to have, nothing to do with it.

Q. Who is the first of your three great enemies?

A. The devil.

Q. What is the meaning of the name "devil"?

A. Enemy, accuser.

Q. To whom is the name given?

A. To the chief spirit amongst the wicked and fallen angels.

Q. By what other names is he called in the Bible?

A. Satan, the Tempter, the Evil One, the Serpent, the Dragon, the Prince and the God of this world, the Prince of the power of the air, Beelzebub, Apollyon.

Q. What are his works?

A. All sins and miseries.

Q. What was his first work on earth?

A. To tempt Adam and Eve.

Q. Who are named in Scripture as children of the devil, and as doing his work?

A. Cain; the unbelieving Jews; Judas Iscariot; Ananias; Elymas the sorcerer. 1 John 3 : 12; John 8 : 44; John 13 : 2, 27; Acts 5 : 3; Acts 13 : 10.

Q. What was the sin of Adam and Eve?

A. Simple disobedience to God.

Q. What were the sins of Cain?

A. Envy, hatred, and murder.

Q. What was the sin of the unbelieving Jews?

A. They sought to kill our Saviour.

Q. What were the sins of Judas Iscariot?

A. Covetousness, ingratitude, theft, and treachery towards his Lord.

Q. What was the sin of Ananias?

A. Falsehood and hypocrisy.

Q. What was the sin of Elymas the sorcerer

A. Opposing the truth, and seeking to turn men from it. Acts 13 : 8.

Q. What is Satan called by our Saviour?

A. A murderer, a liar, and the father of lies. John 8 : 44.

Q. With what animals is Satan compared in the Scriptures?

A. The lion and the serpent.

Q. Why is he compared with the lion?

A. Because he goes about, seeking whom he may devour. 1 Pet. 5 : 8.

Q. Why is he compared with the serpent?

A. Because he is subtle. Gen. 3 : 1.

Q. What sins, then, are most plainly works of the devil?

A. Rebellion against God, hatred, cruelty, murder, falsehood, and enmity to the salvation of men.

Q. How are you to meet the temptations of the devil?

A. "Resist the devil, and he will flee from you." James 4 : 7.

Q. To what are his temptations compared?

A. To "fiery darts." Eph. 6 : 16.

Q. What shield can quench them?

A. "The shield of faith."

Q. For what purpose was the Son of God manifested?

A. "That he might destroy the works of the devil." 1 John 3 : 8.

Q. Against what, then, must you, as a member of Christ, fight manfully?

A. Against the devil, and all his works.

"Stand, then, in Jesus' might,
With all his strength endued;
And take, to arm you for the fight,
The panoply of God."

LESSON VIII.

Q. What did your sponsors then for you?

A. They did promise and vow three things in my name: first, that I should renounce the devil and all his works, the pomps and vanity of this wicked world.

Q. What is the second of your three great enemies?

A. The world.

Q. What is this named in the baptismal vow?

A. "The vain pomp and glory of the world, with all covetous desires of the same."

Q. Do the Scriptures call the world "wicked"?

A. Yes: "the whole world lieth in wickedness." 1 John 5 : 19.

Q. Was the world wicked as God made it?

A. No: "God saw every thing that he had made, and behold, it was very good." Gen. 1 : 31.

Q. What has made it wicked?

A. The sins of men.

Q. Is any thing else in the world wicked?

A. No; wicked men and their wicked deeds are the wicked world.

Q. What are its pomps?

A. Things which gratify pride.

Q. What is its vanity?

A. Empty and worldly pleasure.

Q. What does St. John call these pomps and this vanity?

A. "The lust of the eyes, and the pride of life." 1 John 2: 16.

Q. Why do men wish for the pomps of the world?

A. To show that they are greater or richer than their fellow-men.

Q. How do they seek to show this?

A. By their costly houses, furniture, parties, dress, jewels, carriages, ornaments, and the like.

Q. How else?

A. By great titles, numerous servants, and high honors.

Q. Is it sinful to have these things?

A. Not always; but they are very dangerous, and we must not wish for them.

Q. What are empty and worldly pleasures?

A. Those which do us no good, but make us forget God and eternity.

Q. What are some of these?

A. Foolish and noisy company; plays at theatres, balls, games which take up a great deal of time; horse-races, useless hunting, idle and worthless books and shows.

Q. What are the "covetous desires" of the world?

A. Selfish desires to have as much of the world as we can.

Q. Where does our Lord bid us take our place?

A. "In the lowest room." St. Luke 14: 10.

Q. Whom does he bid us invite to our feasts?

A. "The poor, the maimed, the lame, the blind." St. Luke 14 : 13.

Q. Who are blessed?

A. "The poor in spirit." St. Matt 5 : 3.

Q. Who else?

A. "They that mourn." St. Matt 5 : 4

Q. Who else?

A. "The meek." St. Matt. 5 : 5.

Q. Who else?

A. "They which do hunger and thirst after righteousness." St. Matt. 5 : 6.

Q. Who else?

A. "The merciful." St. Matt. 5 : 7.

Q. Who else?

A. "The poor in heart." St. Matt. 5 : 8.

Q. Who else?

A. "The peacemakers." St. Matt. 5 : 9.

Q. Who else?

A. "They which are persecuted for righteousness' sake." St. Matt. 5 : 10.

Q. Is a woman happy who "liveth in pleasure"?

A. No; she "is dead while she liveth." 1 Tim. 5 : 6.

Q. What is the best adorning?

A. "The ornament of a meek and quiet spirit. 1 Pet. 3 : 4.

Q. How must we feel towards the world, so far as it is wicked?

A. "Love not the world, neither the things that are in the world." 1 John 2 : 15.

Q. How must we use the world so far as it is not wicked?

A. "Use this world, as not abusing it." 1 Cor. 7 : 31.

Q. What is its end?

A. "The world passeth away, and the lus thereof." 1 John 2 : 17.

Q. Can a Christian follow all the fashions of the world?

A. "Be not conformed to this world." Rom. 12 : 2.

Q. Should we desire to come out and be separate from those around us, in things which are not sinful, dangerous, or vain?

A. No; we should seek to please, where we can do it without sin or danger.

"As by the light of opening day
The stars are all concealed,
So earthly pleasures fade away,
When Jesus is revealed."

LESSON IX.

Q. What did your sponsors then for you?

A. They did promise and vow three things in my name: first, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.

Q. What is the third of your three great enemies?

A. The flesh.

Q. What does the flesh here mean?

A. My sinful nature.

Q. Why is it called the flesh?

A. Because sin has so much to do with the body

Q. What are lusts?

A. Desires.

Q. Against what does the flesh lust?

A. "Against the spirit." Gal. 5 : 17.

Q. Why must we "abstain from fleshly lusts?"

A. Because "they war against the soul." 1 Pet. 2 : 11.

Q. What are the works of the flesh?

A. "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Gal. 5 : 19, 20, 21.

Q. Does our fleshly nature desire these things?

A. Yes, unless it is overcome by the Spirit of God.

Q. What is the end of those who do such things?

A. "They shall not inherit the kingdom of God." Gal. 5 : 21.

Q. If we live after the flesh, what must become of us?

A. "Ye shall die." Rom. 8 : 13.

Q. If we sow to the flesh, what shall we reap?

A. "He that soweth to his flesh shall of the flesh reap corruption." Gal. 6 : 8.

Q. Are any sinful lusts of the flesh most dangerous in youth?

A. Yes; St. Paul says: "Flee also youthful usts." 2 Tim. 2 : 22.

Q. How can you flee the lusts of the flesh?

A. By going out of the way of temptation.

Q. How can you shut them out?

A. By "keeping my heart with all diligence." Prov. 4 : 23.

Q. How can you overcome them?

A. By praying for grace.

Q. How must a Christian think of his own body?

A. As "a temple of the Holy Ghost." 1 Cor. 6 : 19.

Q. If any man defile the temple of God, what shall be his end?

A. "Him shall God destroy." 1 Cor. 3 : 17.

Q. Can you always do easily the good things that you wish to do?

A. No; "the good that I would I do not." Rom. 7 : 19.

Q. Do you ever do wrong, even when you have wished to do right?

A. Yes; "the evil that I would not, that I do." Rom. 7 : 19.

Q. What makes you thus do what you do not indeed wish to do?

A. "Sin that dwelleth in me." Rom 7 : 20

Q. "Who shall deliver you from the body of this death?"

A. "I thank God through Jesus Christ our Lord." Rom. 7 : 25.

"O Prince of life, all power is thine
To pardon and subdue:
My pardon in thy mercy sign,
My soul to God renew.
Me a new captive in thy train,
And in thy book enrolled,
Me a new glory of thy reign,
Let heaven with joy behold."

LESSON X.

Q. What did your sponsors then for you?

A. They did promise and vow three things in my name: first, [*let the words be said;*] secondly, that I should believe all the articles of the Christian faith.

Q. What is the second question in the service for baptism?

A. "Dost thou believe all the articles of the Christian faith, as contained in the Apostles' Creed?"

Q. In whom did every person baptized by the apostles promise to believe?

A. In the Father, the Son, and the Holy Ghost.

Q. How are we sure that they all promised this?

A. Because they were baptized in that name.

Q. Could they be baptized in a name in which they did not believe?

A. No; not without falsehood and blasphemy.

Q. What is the meaning of the word "Creed"?

A. Belief.

Q. What articles of faith are in the Apostles' Creed?

A. Those which declare our belief in the Father, the Son, and the Holy Ghost

Q. Why is it called the Apostles' Creed?

A. Because it is what the Apostles believed and taught.

Q. How do we know this?

A. Because every word of it is plainly taught in the New Testament.

Q. How else do we know it?

A. Because creeds exactly the same, except in some few words, were used among all Christians from the days of the Apostles.

Q. Why are the articles of the creed so few?

A. Because it was meant for all Christians, even for children; and therefore, only the chief truths of the Gospel were chosen.

Q. What other creed have we in our service?

A. That which is called the Nicene Creed.

Q. Why has it that name?

A. Because it was prepared by an assembly of bishops from all countries, at Nice, near Constantinople, in the year 325.

Q. How does it differ from the Apostles' Creed?

A. Only in being more full as to the Godhead of the Son and of the Holy Ghost.

Q. Why must the articles of the Christian faith be believed?

A. Because they are revealed.

Q. Why were they revealed?

A. For our eternal good, and for the honor of God.

Q. If you do not believe them, is God honored

A. No; he is insulted and defied.

Q. If you do not believe them, can they do you any good?

A. No; they will be to me as if they were not true.

Q. What did our Lord say, when he bade his Apostles preach the Gospel to every creature?

A. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." St. Mark 16 : 16.

Q. What proof has God given us that the Gospel is from him?

A. The resurrection of our Saviour from the dead.

Q. What other proof?

A. A multitude of miracles.

Q. What other proof?

A. Many prophecies which have been fulfilled.

Q. What other proof?

A. The holiness of the Gospel.

Q. What other proof?

A. Its power to change the hearts of men.

Q. Is it enough to believe these articles of the Christian faith to be true, if our hearts are unconcerned?

A. No; "with the heart man believeth unto righteousness." Rom. 10 : 10.

Q. If you believe with the heart, what will your conduct be?

A. I shall obey the Gospel, and make it my only hope.

"Vain are our fancies, vain our flights,
If faith be cold and dead:
None but a living power unites,
To Christ the living Head."

LESSON XI.

Q. What did your sponsors then for you?

A. They did promise and vow three things in my name: first, [*let the words be said;*] secondly, [*let the words be said;*] and thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Q. What is the last question when a person is baptized?

A. "Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?"

Q. What is the answer?

A. "I will by God's help."

Q. Is that a promise of perfect obedience, without any sin?

A. No, for no one could dare to make such a promise.

Q. What then is promised?

A. A faithful endeavor, as long as we live, to live according to God's commandments.

Q. Can we safely promise this?

A. Yes, "by God's help," but not otherwise.

Q. When a young man asked our Lord what good thing he should do that he might have eternal life, what was our Lord's answer?

A. "If thou wilt enter into life, keep the commandments." St. Matt. 19: 17.

Q. Did our Lord mean that he could keep them so well as to deserve eternal life?

A. No; he showed him that he could not.

Q. How did he show him this?

A. By giving him a commandment which he was not ready to obey.

Q. How do we learn that we can not deserve heaven by our obedience?

A. We learn it by trying to obey, and finding that we do not as we ought.

Q. When you see this, ought you to cease to try?

A. No; my duty is still the same, but I can not hope in myself.

Q. What ought you then to ask?

A. "What must I do to be saved?"

Q. What does the word of God answer?

A. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 31.

Q. Will that excuse you from keeping God's commandments?

A. No; I must try the more.

Q. Is there any other path that can lead to heaven, except the path of obedience?

A. No; "the unrighteous shall not inherit the kingdom of God." 1 Cor. 6: 9.

Q. Who is righteous?

A. "He that doeth righteousness." 1 John 3: 7.

Q. Are there any persons, then, who do "obediently keep God's holy will and commandments?"

A. Yes; all his servants do it: "His servants ye are to whom ye obey." Rom. 6: 16.

Q. Do any of them keep his commandments perfectly?

A. No; "if we say that we have no sin we deceive ourselves." 1 John 1: 8.

Q. Can they keep them obediently and yet not perfectly?

A. Yes, when they humbly and honestly try to keep them, asking continually for the Holy Spirit.

Q. How long must you try to keep them?

A. "All the days of my life."

Q. When the wicked man turneth away from his wickedness, and doeth that which is lawful and right, what shall be his end?

A. "He shall save his soul alive." Ezek. 18: 27.

Q. When a righteous man turneth away from his righteousness, and committeth iniquity, what shall be his end?

A. "He shall die." Ezek. 18: 24.

"How blessed are they who always keep
The pure and perfect way;
Who never from the sacred paths
Of God's commandments stray!"

LESSON XII.

Q. Dost thou not think that thou art bound to believe and to do as they have promised for thee?

A. Yes, verily, and by God's help so I will.

Q. What is the meaning of verily"?

A. Truly; indeed.

Q. Why is the word "verily" used in this answer?

A. To show that I am very sure.

Q. Why are you so sure that you are bound?

A. Because my sponsors promised only what is my duty and the duty of every one.

Q. Would you have been bound if they had not promised it?

A. Certainly; my duty would have been the same.

Q. Had they a right to promise in your name?

A. Yes; for it was for my good.

Q. Whom has God appointed to act for an infant?

A. The parents.

Q. How can other sponsors act?

A. By the desire of the parents.

Q. When you answer me, "by God's help so I will," is that the same answer which was given at your baptism?

A. Yes; my sponsor in my name said, "I will by God's help."

Q. If you do not mean it from your heart, what do you do when you say it now?

A I only recite my Catechism.

Q. If you do mean it from your heart, what do you do when you say it?

A. I confirm my baptismal promise and vow, as far as is proper at my age.

Q. Why should these words be placed in the Catechism?

A. That every child may see that it is his duty much more than that of his sponsors.

Q. Why else?

A. That we may not wait till we are older without trying and praying to do it.

Q. Why else?

A. That we may ask our own hearts whether we really wish to be Christians.

Q. Can you help making such promises?

A. No; not if I pray at all.

Q. When you say the Lord's Prayer, what do you ask?

A. For grace to keep God's holy will and commandments.

Q. Is that a promise to try to keep them?

A. It is, if I pray sincerely.

Q. If you do not desire to do as your sponsors promised for you, and so only recite these words, but do not say them from your heart, are you more safe because you will not promise any thing?

A. No; I am setting out on the way to destruction.

Q. If you say from your heart, "By God's help

so I will," who, besides your parents and sponsors, will rejoice?

A. The angels of God. St. Luke 15 : 10.

"Lord, guide our doubtful feet aright,
And keep us in thy ways;
And while we turn our vows to prayers,
Turn thou our prayers to praise."

LESSON XIII.

Q. Dost thou not think that thou art bound to believe and to do as they have promised for thee?

A. Yes, verily; and by God's help so I will; and I heartily thank our Heavenly Father that he hath called me to this state of salvation, through Jesus Christ our Saviour.

Q. Why do you name the state to which you are called "a state of salvation"?

A. Because I have all the means of salvation.

Q. Why else?

A. Because I am called to be saved.

Q. Why else?

A. Because if I had died in my infancy, I should have been saved.

Q. Why else?

A. Because if I continue now in my baptismal covenant, I am saved.

Q. Why else?

A. Because if I have broken my covenant, and

shall yet turn to my Heavenly Father with true repentance, I shall be saved.

Q. From what do we all need to be saved?

A. From sin and eternal death.

Q. How has your Heavenly Father called you to a state of salvation?

A. By sending his Son to save the world.

Q. How has this call been published to men?

A. Through the Gospel, which is to be preached to every creature.

Q. How did the call come to you?

A. Through the church and my parents.

Q. How could your parents answer it for you?

A. By bringing me to my Saviour.

Q. How could they bring you to him?

A. By offering me for baptism, with their prayers.

Q. How does the call now come to you?

A. Through the word of God, which I hear and read.

Q. How else?

A. Through the instructions of my parents, sponsors, teachers, and pastors.

Q. How else?

A. Through the invitations of the Holy Spirit in my heart.

Q. Is salvation only through Christ?

A. Yes: "there is none other name under heaven given among men, whereby we must be saved." Acts 4 : 12.

Q. How can you best thank your Heavenly Father for having called you thus?

A. By obeying his call.

Q. How shall you obey it?

A. By keeping the Christian covenant.

Q. Is it not enough, then, to be called?

A. No: "many be called, but few chosen.' St. Matt. 20 : 16.

Q. By what parable are you taught this?

A. By the parable of the wedding guest. St. Matt. 22 : 14.

Q. Who are chosen?

A. Those who obey the call.

Q. If you neglect it, can you escape the condemnation of your Judge at last?

A. "How shall we escape if we neglect so great salvation?" Heb. 2 : 3.

Q. What, then, must you now do?

A. I must "give diligence to make my calling and election sure." 2 Pet. 1 : 10.

"His sovereign power, without our aid,
Made us of clay and formed us men;
And when like wandering sheep we strayed,
He brought us to his fold again."

LESSON XIV.

Q. Dost thou not think that thou art bound to believe and to do as they have promised for thee?

A. Yes, verily; and by God's help so I will; [*let the words be said;*] and I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Q. What does *the same* here mean?

A. The same state of salvation.

Q. How can you continue in it?

A. By being faithful to my Christian covenant.

Q. If you have not continued in it, how can you return to it again?

A. Through repentance, and prayer in the name of Jesus Christ our Lord.

Q. If you are thus restored, how must you continue in it henceforth?

A. By the same faithfulness hereafter.

Q. What can make you faithful?

A. The grace of God.

Q. Must you lose the state of salvation by every fault or sin?

A. No; for then none could be saved.

Q. If you sin, what is your hope?

A. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2 : 1.

Q. What is needed, that you may have forgiveness for his sake?

A. I must confess my sin, with true repentance.

Q. What is needed to bring you to true repentance?

A. The grace of God.

Q. How can you be sure of obtaining that grace?

A. By prayer, offered in faith.

Q. How are you sure of obtaining it by prayer?

A. Because God has promised the Holy Spirit to them that ask him.

Q. How long will you need this grace?

A. To my life's end.

Q. How often do you need it?

A. Every day, and all the day long.

Q. When must you pray for it?

A. As long as I need it, and as often as I pray at all.

Q. How does St. Paul bid us pray?

A. "Without ceasing." 1 Thess. 5 : 17.

Q. How can you pray without ceasing?

A. By never breaking off the habit of praying.

Q. How often at least should every one pray for grace?

A. At least every morning and evening.

Q. At what other times ought you most to pray for it?

A. When I am tempted to sin; when I have sinned; when I have hard duties to do; when I am going into new scenes, and when I am either sorrowful or very happy.

Q. What should be your greatest anxiety in all your prayers?

A. "That I finally lose not the things eternal."

Q. What must be your greatest encouragement?

A. That "the God of all grace hath called me unto his eternal glory by Christ Jesus." 1 Pet. 5 : 10.

"Then, fainting soul, arise and sing:
Mount, but be sober on the wing:
Mount up, for heaven is won by prayer;
Be sober, for thou art not there."

LESSON XV.

Q. Rehearse the articles of thy belief.

A. I believe in God the Father Almighty Maker of heaven and earth.

Q. Repeat the first article of the Nicene Creed.

A. I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

Q. How does St. Paul express the same article of belief?

A. "To us there is but one God, the Father, of whom are all things, and we in him." 1 Cor 8 : 6.

Q. Why is he here named the Father?

A. Because he is "the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3 : 14, 15.

Q. What is the meaning of the word Almighty?

A. Able to do all things.

Q. What other word has the same meaning?

A. Omnipotent.

Q. When God made a covenant with Abraham, what was the name which he gave to himself?

A. "I am the Almighty God." Gen. 17 : 1.

Q. How are his praises sung in heaven?

A. "Holy, holy, holy, Lord God Almighty which was, and is, and is to come!" Rev. 4 : 8.

Q. How else?

A. "Thou hast created all things, and for thy pleasure they are and were created." Rev. 4 : 11.

Q. Do "heaven and earth" mean 'all things"?

A. Yes; all things on earth, within the earth, and above the earth.

Q. What is the first verse of the Bible?

A. "In the beginning God created the heaven and the earth." Gen. 1 : 1.

Q. How did the apostles praise him for this?

A. "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." Acts 4 : 24.

Q. What are things visible?

A. All that we can see—the earth, the ocean, the sky, the stars, men and all animals, trees and all plants.

Q. What are things invisible?

A. Heaven and hell, and all those worlds which we can not see; angels and evil spirits, and the inhabitants of all those worlds.

Q. Can God be known through his works?

A. Yes: "by the things that are made, are understood his eternal power and Godhead." Rom. 1 : 20.

Q. How do we "understand that the worlds were framed by the word of God?"

A. "Through faith." Heb. 11 : 3.

Q. What is the song of the Church, in the thought of all which God has made?

A. "Heaven and earth are full of the majesty of thy glory."

"The God who reigns on high
The great archangels sing,
And Holy, holy, holy, cry,
Almighty King,

Who was, and is the same,
And evermore shall be,
'Jehovah, Father, great I AM,
We worship thee.'"

LESSON XVI.

Q. Rehearse the articles of thy belief.

A. I believe [*let the words be said*]; and in Jesus Christ his only Son our Lord.

Q. What is this article in the Nicene Creed?

A. And in one Lord Jesus Christ, the only-begotten Son of God; begotten of his Father before all worlds; God of God; Light of Light; very God of very God; begotten, not made; being of one substance with the Father; by whom all things were made.

Q. Why is the Nicene Creed so much fuller here than the Apostles' Creed?

A. Because it was prepared against the error of those who denied that Christ was truly God.

Q. Why is he named Jesus, a Saviour?

A. Because "he shall save his people from their sins." St. Matt. 1 : 21.

Q. What name in the Old Testament is the same with Jesus?

A. Joshua.

Q. What is the meaning of the name Christ?

A. Anointed.

Q. What other name has the same meaning?

A. Messiah.

Q. Who were anointed, amongst the Jews?

A. Sometimes prophets, like Elisha. 1 Kings 19 : 16.

Q. Who else?

A. Priests, like Aaron. Ex. 40 : 13–15.

Q. Who else?

A. Kings, like Saul. 1 Sam. 10 : 1.

Q. Why, then, is Jesus called Christ, or Messiah?

A. Because he is our anointed Prophet, Priest, and King.

Q. By what other name did the angel Gabriel say that he should be called?

A. "The Son of the Highest," St. Luke 1 : 32; "the Son of God," St. Luke 1 : 35.

Q. What voice from heaven was heard at his baptism?

A. "This is my beloved Son, in whom I am well pleased." St. Matt. 3 : 17.

Q. Why is he called the *only* Son of the Father?

A. Because no man or angel is a Son of God as he is: "no man hath seen God at any time: the only-begotten Son, which is in the bosom of the Father, he hath declared him." St. John 1 : 18.

Q. Why does the Nicene Creed say that he was 'begotten of the Father before all worlds"?

A. Because the Scripture says that he "is before all things," Col. 1 : 17, and that by him the Father "made the worlds." Heb. 1 : 2.

Q. How is he "God of God"?

A. "In the beginning was the Word, and the

Word was with God, and the Word was God." John 1 : 1.

Q. How is he "Light of Light"?

A. "Being the brightness of his glory." Heb 1 : 3. "God is light." 1 John 1 : 5.

Q. What is the meaning of "very God"?

A. The true God; God indeed.

Q. Is this anywhere said of Jesus Christ?

A. "This is the true God and eternal life." 1 John 5 : 20.

Q. Why does the Nicene Creed say, "begotten, not made"?

A. Because he is the Son of God, and not a creature of God; and "all things were made by him." John 1 : 3. "And by him all things consist." Col. 1 : 17.

Q. Why does it say, "being of one substance with the Father"?

A. It means of one nature; as a son has always the same nature with his father.

Q. When it says, "by whom all things were made," is the Father meant, or the Son?

A. The Son: "without him was not any thing made that was made." John 1 : 3.

Q. Has he named himself our Lord?

A. Yes; for he said, "ye call me Master and Lord; and ye say well; for so I am." John 13 : 13.

Q. What honor will be given to these names?

A. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every

tongue should confess that Jesus Christ is Lord." Phil. 2 : 10, 11.

Q. What ancient custom has been a sign of this?

A. That of bowing at the name of Jesus in the Creed.

Q. How does our Saviour warn us against hypocritical honors to his name?

A. "Why call ye me Lord, Lord, and do not the things which I say?" St. Luke 6 : 46.

"Almighty Son, incarnate Word,
Our Prophet, Priest, Redeemer, Lord,
Before thy throne we sinners bend;
To us thy saving grace extend!"

LESSON XVII.

Q. Rehearse the articles of thy belief.

A. I believe [*let the words be said*], who was conceived of the Holy Ghost; born of the Virgin Mary.

Q. How is this article in the Nicene Creed?

A. Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man.

Q. What does the word "incarnate" mean?

A. Made flesh: "the word was made flesh." St. John 1 : 14. "God was manifest in the flesh." 1 Tim. 3 : 16.

Q. Whose nature did the Son of God thus take?

A. "He took not on him the nature of angels, but he took on him the seed of Abraham." Heb. 2 : 16.

Q. How do we receive our human nature?

A. From our fathers and mothers.

Q. Had he an earthly father?

A. No; he "was conceived by the Holy Ghost."

Q. What did the angel say to Joseph?

A. "That which is conceived in her is of the Holy Ghost." St. Matt. 1: 20.

Q. Who was the mother of our Saviour?

A. The Virgin Mary.

Q. Who was Joseph?

A. The promised husband of Mary.

Q. If Jesus had been conceived and born like us, both of a human father and mother, what must he have been?

A. Like us, a sinful man.

Q. If he had not been born of a human mother, could he have taken our nature?

A. No; he would not have been of the seed of Adam.

Q. What was he called when the serpent was cursed?

A. "The seed of the woman." Gen. 3 : 15.

Q. How was he promised to Abraham?

A. "In thy seed shall all the nations of the earth be blessed." Gen. 22 : 18.

Q. To which of the sons of Abraham was the same promise given?

A. To Isaac. Gen. 26 : 4

Q. To which of the sons of Isaac was it given?

A. To Jacob. Gen. 28 : 14.

Q. To which of the sons of Jacob was it given?

A. To Judah; for it was said, "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Gen. 49 : 10.

Q. Of what family among the children of Judah was the Messiah to be?

A. Of the family of Jesse and David. Is. 11 : 1; Ps. 89 : 35, 36.

Q. In what town was he to be born?

A. In Bethlehem, the city where David had lived in his youth. Mic. 5 : 2.

Q. Of what family was Joseph?

A. "Of the house and lineage of David." St. Luke 2: 4.

Q. Was Mary of the same family?

A. Yes; they were descended from him, one through his son Solomon, the other through his son Nathan. St. Matt. 1 : 1–16. St. Luke 3: 23–38.

Q. Where did they live?

A. At Nazareth in Galilee.

Q. Where was our Saviour born?

A. At Bethlehem.

Q. How was it that he was not born at their home?

A. Because they went to Bethlehem to be taxed with all who were of the family of David.

Q. Where was he laid after his birth?

A. In a manger.

Q. Why was he laid there?

A. "Because there was no room for them in the inn." St. Luke 2 : 7.

Q. What day is kept as the day of his birth?

A. Christmas, the 25th of December.

Q. To whom were the tidings of his birth first brought, amongst the Jews?

A. To shepherds in the field.

Q. By whom were these tidings brought?

A. By angels of the Lord.

Q. Who amongst the Gentiles, first knew of his birth?

A. Wise men from the East.

Q. How were they led to him?

A. By a star.

Q. What day is kept in remembrance of this?

A. The Epiphany, or Manifestation to the Gentiles, the 6th of January.

Q. What did the angel call the tidings of his birth?

A. "Good tidings of great joy which shall be to all people." St. Luke 2 : 10.

Q. What was the song of the angels?

A. "Glory to God in the highest, and on earth peace, good will toward men." St. Luke 2 : 14.

Q. Did our Saviour say that he came down from heaven?

A. Yes: "no man hath ascended up to heaven but he that came down from heaven, even the Son of Man which is in heaven." St. John 3 : 13.

Q. Why did he come?

A. "That the world through him might be saved." John 3 : 17.

"Hark, the glad sound! the Saviour comes,
The Saviour promised long!
Let every heart prepare a throne,
And every voice a song."

LESSON XVIII.

Q. Rehearse the articles of thy belief.

A. I believe [*let the words be said*]; suffered under Pontius Pilate.

Q. Were the Jews an independent nation when our Saviour was on earth?

A. No; they were under the power of the Romans.

Q. Who was the king of the Jews under the Romans, when Jesus was born?

A. Herod the Great.

Q. When Herod heard of his birth, what command did he give?

A. That all the children in Bethlehem and the neighborhood, under two years old, should be slain.

Q. How was Jesus preserved?

A. An angel bade Joseph flee with him and his mother into Egypt.

Q. Did Herod live long after this?

A. No; he died when Jesus was less than three years old.

Q. Who ruled in his stead?

A. His sons, Archelaus, Herod, and Philip, in different parts of the land.

Q. To what place did Joseph then return with Jesus and Mary?

A. To Nazareth.

Q. Was Nazareth a place held in much honor?

A. No; the Jews said, "Can there any good thing come out of Nazareth?" St. John 1: 46.

Q. How long did Archelaus reign?

A. Nine years, till our Lord was eleven years old.

Q. What happened then to Archelaus?

A. The Roman emperor, Augustus, deprived him of his power, and sent a governor in his stead.

Q. Was Augustus the emperor when Jesus was born?

A. Yes; and until he was about seventeen years old.

Q. Who was the emperor after the death of Augustus?

A. Tiberius.

Q. What other name had all the Roman emperors?

A. Cæsar.

Q. Who was Pontius Pilate?

A. Governor of Judea under Tiberius Cæsar.

Q. Why is he named in the Creed?

A. To fix the time of the death of our Saviour by the time when Pilate was governor.

Q. How old was Jesus when Pilate became governor?

A. About twenty-eight.

Q. Where was he brought up?

A. Still at Nazareth, in Galilee.

Q. Who ruled in Galilee?

A. Herod the tetrarch, son of Herod the Great

Q. What was the trade of Joseph?

A. He was a carpenter.

Q. How was Jesus employed in his youth?

A. In the same trade with Joseph. St. Mark 6 : 3.

Q. What was his lot in life?

A. Poverty.

Q. At what age was he baptized by John?

A. About thirty

Q. What followed his baptism?

A. His forty days of fasting in the wilderness, and his temptation.

Q. How was he afterwards received at Nazareth?

A. The people sought to slay him.

Q. What did he say of himself, while he went about Galilee?

A. "The Son of Man hath not where to lay his head." St. Matt. 8 : 20.

Q. What was said of him by Isaiah?

A. "He was despised and rejected of men, a man of sorrows, and acquainted with grief." Is. 53 : 3.

Q. To what was he always looking forward with deep solemnity?

A. To the cup which was to be given him by his Father at last.

Q. What was that cup?

A. His agony and death, for sinners.

Q. What did he say, when the time drew nigh?

A. "Now is my soul troubled, and what shall I say? Father, save me from this hour. But for this cause came I unto this hour." St. John 12: 27.

Q. When was his soul "exceeding sorrowful, even unto death?"

A. In his agony in the garden of Gethsemane.

Q. What was the terrible sign of his sufferings then?

A. His sweat, as it were great drops of blood, fell to the ground while he prayed. St. Luke 22: 44.

Q. What did he suffer from one of his apostles?

A. He was betrayed by Judas Iscariot.

Q. What did he suffer from another of his apostles?

A. He was thrice denied by Peter.

Q. What did he suffer from all his disciples?

A. They "all forsook him and fled." St. Mark 14: 50.

Q. Who were his accusers?

A. The chief priests, rulers, and scribes.

Q. Who was his judge?

A. Pontius Pilate.

Q. What did he suffer from the guards?

A. They mocked him, and smote him, spat upon him, and buffeted him.

Q. What did he suffer by command of Pilate?

A. Scourging.

Q. What did he suffer from the soldiers?

A. They clothed him with a purple robe, put a crown of thorns on his head, spat on him, and smote him.

Q. Has any one ever suffered such scorn?

A. No; for no one ever deserved such honor.

Q. Has any one ever suffered such ingratitude?

A. No; for no one ever showed such love.

Q. Has any one ever suffered such agony?

A. No; for no one ever descended from such glory.

Q. Why did he suffer all this?

A. For the sins of the world. "The chastisement of our peace was upon him; and with his stripes we are healed." Is. 53 : 5.

Q. Was there any other cause for which he could suffer?

A. No; for he had never sinned, and was the beloved Son of God.

"By thine hour of dark despair,
By thine agony of prayer,
By the purple robe of scorn,
By thy wounds, thy crown of thorn,
Jesus, look with pitying eye,
Hear our solemn litany."

LESSON XIX.

Q. Rehearse the articles of thy belief.

A. I believe [*let the words be said*]; was crucified.

Q. Who asked that Jesus should be crucified?

A. The Jewish priests and people.

Q. Who gave the command?

A. Pontius Pilate.

Q. Who did the act?

A. The Roman soldiers.

Q. Why did not the Jews crucify him?

A. Because they had not the power.

Q. Was crucifixion a Jewish or a Roman punishment?

A. Roman.

Q. On whom was it inflicted?

A. On slaves who were guilty of crimes, and on the vilest malefactors.

Q. How were they crucified?

A. They were nailed by their hands and feet to two beams which formed a cross, and thus were left to die.

Q. How long would a person thus live?

A. Sometimes two or three days.

Q. Was the pain great?

A. Every part of the body suffered.

Q. How?

A. The flesh was cruelly torn by the nails, and the nerves and tendons were pierced.

Q. How else?

A. The blood was forced upon the head and stomach.

Q. How else?

A. The most agonizing thirst was felt.

Q. How else?

A. The body was stretched out, hanging, and unable to move.

Q. Was it meant to be a most painful punishment?

A. Yes; the most painful which could well be nvented.

Q. Was this pain the chief part of what our Lord suffered on the cross?

A. No; his soul suffered much more.

Q. What words of his upon the cross told the the anguish of his soul?

A. "My God, my God, why hast thou forsaken me?" Ps. 22 : 1; St. Matt. 27 : 46.

Q. What words told the anguish of his body?

A. "I thirst." St. John 19 : 28.

Q. What words told his feelings towards those who crucified him?

A. "Father, forgive them; for they know not what they do." St. Luke 23 : 34.

Q. What words told his mercy towards the penitent thief who was crucified with him?

A. "To-day shalt thou be with me in paradise." St. Luke 23 : 43.

Q. What words told his tenderness towards his friends?

A. "Woman behold thy son!" "Behold thy mother!" St. John 19 : 26, 27.

Q. What words told the end of all his sufferings for men?

A. "It is finished." St. John 19 · 30.

Q. What were his last words?

A. "Father, into thy hands I commend my spirit." St. Luke 23 : 46.

Q. What did St. Paul and the other apostles preach?

A. "Christ crucified." 1 Cor. 1 : 23.

Q. In what did they glory?

A. "In the cross of our Lord Jesus Christ" Gal. 6 : 14.

Q. What thoughts did a cross bring to the heathen?

A. Thoughts of shame and horror.

Q. What thoughts has it always brought to Christians?

A. Thoughts of love and glory.

Q. Was the figure of the cross very dear to the early Christians?

A. Yes; they delighted to bear it.

Q. Of what should it remind you, when you see it?

A. "That I should not be ashamed to confess the faith of Christ crucified."

Q. When does our Lord require us to take up the cross?

A. Daily. St. Luke 9 : 23.

Q. What does that mean?

A. That we must be always willing to endure shame, suffering, or self-denial for his sake.

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

LESSON XX.

Q. Rehearse the articles of thy belief.

A. I believe [*let the words be said*]; was crucified, dead.

Q. At what place did our Saviour die?

A. At Calvary, or Golgotha, just without the gate of Jerusalem.

Q. At what hour did he die?

A. About three in the afternoon.

Q. On what day of the week did he die?

A. On Friday.

Q. On what day of the year?

A. On the day after the passover.

Q. When was the passover?

A. At the next full moon after the 21st of March.

Q. What sacrifice was slain at that feast?

A. The paschal lamb.

Q. What day is kept in memory of the death of Christ?

A. Good Friday.

Q. What is our passover?

A. "Christ our passover is sacrificed for us." 1 Cor. 5 : 7.

Q. Did he die sooner or later than most crucified persons?

A. Sooner; the two malefactors were alive after he was dead.

Q. What was done to shorten their lives?

A. Their legs were broken.

Q. What sign was given that our Saviour was dead indeed?

A. A soldier pierced his side with a spear.

Q. Was it important that his death should not be uncertain?

A. Yes; for if it had been, his resurrection would have been uncertain.

Q. Was our Lord compelled to die?

A. No; he said of his life, "No man taketh it from me, but I lay it down of myself." St. John 10 : 18.

Q. Why did he die?

A. "For the ungodly." Rom. 5 : 6.

Q. Did he die for a part of mankind, or for all?

A. He "died for all." 2 Cor. 5 : 14.

Q. What did he obtain for us by his death?

A. "The forgiveness of sins, redemption through his blood." Eph. 1 : 7.

Q. Whom did his death destroy?

A. "Through death he destroyed him that had the power of death, that is, the devil." Heb. 2 : 14.

Q. Whom did it deliver?

A. "Those who, through fear of death, were all their lifetime subject to bondage." Heb. 2 : 15.

Q. What did God thus declare?

A. "His love to us, in that, while we were yet sinners, Christ died for us." Rom. 5 : 8.

Q. Whom did Christ thus reconcile?

A. He "reconciled both Jews and Gentiles

unto God in one body, by the cross, having slain the enmity thereby." Eph. 2 : 16.

Q. What should be the effect on our lives?

A. "That they which live should henceforth live not unto themselves, but unto him which died for them." 2 Cor. 5 : 15.

Q. How should we die with Christ?

A. "Likewise reckon ye also yourselves to be dead unto sin." Rom. 6 : 11.

Q. What hope is yours, if you die thus with Christ?

A. "If we be dead with Christ, we believe that we shall also live with him," for ever. Rom. 6 : 8.

Q. When Jesus died, what great signs were seen?

A. The earth quaked, the sun was darkened, and the rocks were rent.

Q. What happened in the temple?

A. The vail of the temple was rent from the top to the bottom.

Q. Where was this vail?

A. It hung between the holy place and the holy of holies.

Q. Who entered into the holy of holies?

A. None but the high priest.

Q. What did the holy place signify?

A. The church on earth.

Q. What did the holy of holies signify?

A. Heaven.

Q. What was signified when the vail was rent?

A. That the way to heaven was open, through the death of Jesus.

Q. What boldness, therefore, may we have?

A. "Boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh." Heb. 10 : 19, 20.

"Rock of ages, cleft for me,
Let me hide myself in thee!
Let the water and the blood,
From thy side, a healing flood,
Be of sin the double cure,
Save from wrath, and make me pure."

LESSON XXI.

Q. Rehearse the articles of thy belief.

A. I believe [*let the words be said*]; was crucified, dead, and buried.

Q. Who buried the body of our Saviour?

A. Joseph of Arimathea.

Q. Who was he?

A. A rich man; one of the Jewish council; and secretly a believer in Christ.

Q. Who assisted him?

A. Nicodemus.

Q. Who were also present?

A. Mary Magdalene, and other women from Galilee.

Q. Was he buried with honor?

A. Yes; in fine linen, with spices and ointments.

Q. Where was he buried?

A. In a new tomb belonging to Joseph, in a garden, near Calvary.

Q. What prophecy was fulfilled?

A. That of Isaiah: "He made his grave with the wicked, and with the rich in his death." Is. 53 : 9.

Q. How was the tomb closed?

A. With a great stone.

Q. How did the Jewish rulers make it more sure?

A. They set a seal upon the stone, and em ployed soldiers to watch the tomb.

Q. Why was this done?

A. Because they had heard something of his promise to rise again, and they thought that his disciples might remove his body and say that he had risen.

Q. Did his body decay?

A. No; God would "not suffer his Holy One to see corruption." Acts 2 : 27.

Q. Was it important for us that he should be buried?

A. Yes; that his resurrection might be the more certain.

Q. Why else?

A. That the grave might be more sacred and more pleasant in our eyes.

Q. When are Christians buried with Christ?

A. "In baptism." Col. 2 : 12.

Q. What does that mean?

A. That our baptism should be the token of our death to sin.

Q. If we thus die to sin, what will the grave be to us?

A. A peaceful resting-place, blessed by the Lord Jesus.

"'Tis now a place where angels use
To come and go with heavenly news,
And in the ears of mourners say,
'Come, see the place where Jesus lay.'"

LESSON XXII.

Q. Rehearse the articles of thy belief.

A. I believe [*let the words be said*]; he descended into hell.

Q. How are these words to be understood?

A. As if they were, "He went into the place of departed spirits."

Q. Where are they thus explained?

A. In the rubric, or direction, just before the Creed.

Q. What was the old meaning of the word "hell"?

A. The unseen world.

Q. Did it mean only the place of punishment?

A. No; it meant also the world of the dead, both good and evil.

Q. What is said of the soul of our Lord after his death?

A. "That his soul was not left in hell." Acts 2 : 31.

Q. Does this mean that his soul was in hell?"

A. Yes; that it descended into hell, or the place of departed spirits, but was not left there.

Q. Where, then, was his soul, while his body was in the tomb?

A. His soul was in the unseen world of the dead.

Q. Did he go at that time to the place of blessed spirits?

A. Yes; for he was in paradise, as he promised the penitent thief.

Q. How did he visit the world of spirits?

A. As the conqueror of death.

Q. Why is it important to know this?

A. Because it shows that he died as we all die; so that his soul was with the souls of the dead, as his body was with their bodies.

Q. Why else?

A. Because it is comforting to know that the world to which we go is one to which he went.

Q. Why else?

A. Because it assures us that the soul does not sleep with the body in the grave.

Q. What is the state of the righteous in the place of departed spirits?

A. They are together, like Abraham and Lazarus, in bliss.

Q. What is the state of the wicked?

A. They are, like the rich man, "in torments."

Q. Do the dead remember the living?

A. Yes; the rich man remembered his five brethren. St. Luke 16: 28.

Q. Did any good men ever come back from paradise to this earth?

A. Yes; Moses and Elias came. St. Luke 9: 30, 31.

Q. What did our Saviour say of the patriarchs?

A. "God is not a God of the dead, but of the living; for all live unto him." St. Luke 20: 38.

Q. What does the last prayer but one, in the burial service, teach us?

A. That "with Almighty God do live the spirits of those who depart hence in the Lord; and with him the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity."

Q. What would you wish for yourself when you die?

A. To "be carried by angels into Abraham's bosom;" that is, to the company of just men made perfect.

"There, everlasting spring abides,
And never-fading flowers;
Death, like a narrow sea, divides
This heavenly land from ours."

LESSON XXIII.

Q. Rehearse the articles of thy belief.

A. I believe [*let the words be said*]; the third day he rose from the dead.

Q. How is this said in the Nicene Creed?

A. The third day he rose again, according to the Scriptures.

Q. How had the Scriptures foretold his resurrection?

A. By foretelling that his spirit should not be left in hell, nor his flesh should see corruption. Ps. 16 : 10.

Q. How else?

A. By foretelling that though he should suffer and die, he should yet triumph and reign.

Q. What promise had he himself given?

A. That after "he should be killed, he should rise the third day." St. Mark 9 : 31.

Q. What had he promised just before his agony?

A. "After I am risen again, I will go before you into Galilee." St. Matt. 26 : 32.

Q. What day of the week was the third after his death?

A. Sunday.

Q. At what time in the day did he arise?

A. Before the rising of the sun.

Q. How was the sepulchre opened?

A. An angel rolled away the stone. St. Matt. 28 : 2.

Q. What befell the guard?

A. They became as dead men. St. Matt. 28 : 4.

Q. Who first found the sepulchre open?

A. The women who came to anoint his body St. Mark 16 : 1–5.

Q. Who saw him first?

A. Mary Magdalene. St. Mark 16 : 9.

Q. Who saw him next?

A. The other women. St. Matt. 28 : 9.

Q. Who next?

A. Peter. St. Luke 24 : 34.

Q. Who next?

A. Cleopas and another disciple, as they walked to Emmaus. St. Luke 24 : 15.

Q. Who next?

A. Ten of the apostles, with some others who were with them. St. Luke 24 : 33.

Q. Which of the apostles were not present at that time?

A. Judas Iscariot and Thomas. St. John 20 · 24.

Q. When did he next appear to the apostles?

A. A week after, on the next Sunday. St. John 20 : 26.

Q. To which of the apostles did he afterwards appear?

A. To James. 1 Cor. 15 : 7.

Q. To whom did he appear at the sea of Tiberias?

A. To Peter, James, John, Thomas, Nathaniel, and two other disciples. St. John 21 : 1, 2.

Q. On what mountain did he at one time appear?

A. A mountain in Galilee. St. Matt 28 : 16, 17.

Q. What was the largest number who saw him at any one time?

A. More than five hundred. 1 Cor. 15 : 6.

Q. For how long a time did he continue to meet his disciples after his resurrection?

A. Forty days. Acts 1 : 3.

Q. Was he touched as well as seen, after his resurrection?

A. Yes; he permitted them to place their hands on the marks of his wounds. St. John 20 : 27.

Q. What other signs did he give them?

A. He breathed upon them, and he ate with them. St. John 20 : 22. St. Luke 24 : 39, 43.

Q. Did they know him at once?

A. Mary Magdalene did not, nor Cleopas and his companion. St. John 20 : 15. St. Luke 24 : 16.

Q. Was his body in all things the same as before his death?

A. No; it had new powers, and was incorruptible and immortal.

Q. Why was it important that he should be seen by so many persons?

A. That we might be sure of his resurrection; because, "if Christ be not risen," says St. Paul, "then is our preaching vain, and your faith is also vain." 1 Cor. 15 : 14.

Q. What did his resurrection prove?

A. That God had set his seal to the truth of all which Jesus had spoken.

Q. What else?

A. That his sacrifice for the sins of the world was accepted by the Father.

Q. What else?

A. That all who are in the grave shall come forth.

Q. What did he first say to his apostles when e met them after his resurrection?

A. "Peace be unto you." St. Luke 24 : 36.

Q. What name did the first day of the week have after that time?

A. The Lord's day.

Q. How was it observed in the next week, and ever since?

A. By united worship.

Q. What is the name of the Lord's day which follows the passover?

A. Easter day.

Q. Did the apostles observe Easter day?

A. They must have done it, as it was the Lord's lay, and they could never forget what anniversary it was.

Q. How ought we to rise with Christ?

A. "That, like as Christ was raised up from the dead, even so we also should walk in newness of life." Rom. 6 : 4.

"Vain the stone, the watch, the seal;
Christ has burst the gates of hell:
Death in vain forbids him rise;
Christ has opened paradise."

LESSON XXIV.

Q. Rehearse the articles of thy belief.

A. I believe [*let the words he said*]; he ascended into heaven.

Q. From what spot did he ascend?

A. From Bethany, or the Mount of Olives, which was very near.

Q. On what day of the week did he ascend?

A. On Thursday.

Q. Who were present when he ascended?

A. The apostles.

Q. What had he been doing just before?

A. He had been giving them his parting commands.

Q. What was he doing when he was parted from them?

A. He was blessing them, with lifted hands.

Q. Who stood near the apostles?

A. Two angels from heaven, like men in white apparel.

Q. How did he disappear?

A. "He was taken up, and a cloud received him out of their sight." Acts 1 : 9.

Q. Can we know into what part of the universe he passed?

A. No; except that it was "far above all heavens."

Q. Is that a different place from that to which he went before his resurrection?

A. Yes; for he said, "I am not yet ascended to my Father." St. John 20 : 17.

Q. Did he ascend in the body?

A. Yes; in his glorified body.

Q. When had he before appeared in a form so glorious?

A. At his transfiguration.

Q. When he ascended, whom did he resemble?
A. A king returning victorious from war.
Q. How is his triumph described?
A. "He led captivity captive." Eph 4: 8.
Q. Whom had he conquered?
A. Satan, sin, the world, and the grave.
Q. How can we follow him now in his ascension?
A. By seeking "those things which are above." Col. 3: 1.
Q. Where is his Father's house?
A. In heaven.
Q. What has he said of its mansions?
A. That they are many.
Q. What is the way to them?
A. He has said, "I am the way, the truth, and the life." St. John 14: 6.
Q. How can he be for you the way?
A. Through his death, resurrection, and ascension, in which I steadfastly believe.

"Our Lord is risen from the dead;
Our Jesus is gone up on high;
The powers of hell are captive led,
Dragged to the portals of the sky.
There his triumphal chariot waits,
And angels chant the solemn lay,
'Lift up your heads ye heavenly gates,
Ye everlasting doors, give way!'"

LESSON XXV.

Q. Rehearse the articles of thy belief.
A. I believe [*let the words be said*]; and sitteth on the right hand of God the Father Almighty.

Q. Who sits at the right hand of a king?

A. The person whom the king most honors.

Q. What did our Lord say to the high priest?

A. "Hereafter shall ye see the Son of Man sitting on the right hand of power." St. Matt. 26. 64.

Q. What is said of Him as our high priest?

A. "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8 : 1.

Q. What words of St. Mark are almost copied in the Creed?

A. "He was received up into heaven, and sat on the right hand of God." St. Mark 16 : 19.

Q. How did St. Stephen see him?

A. He "saw the glory of God, and Jesus standing on the right hand of God." Acts 7 : 55.

Q. How did St. John see him?

A. "In the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." Rev. 5 : 6.

Q. What power is given him?

A. "All power in heaven and in earth." St. Matt. 28 : 18.

Q. What honor are all men called to pay to the Son?

A. They are to "honor the Son even as they honor the Father." St. John 5 : 23.

Q. What honor is paid to him in heaven?

A. They sing, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the

throne, and unto the Lamb for ever and ever." Rev. 5 : 13.

Q. What words of the Te Deum, are like these words of the Creed?

A. "Thou sittest at the right hand of God, in the glory of the Father."

Q. What blessing have we because God has exalted him thus?

A. He has shed forth the gift of the Holy Ghost. Acts 2 : 33.

Q. What other blessing?

A. "He ever liveth to make intercession for us." Heb. 7 : 25.

Q. What other blessing?

A. He is "head over all things to the church," and rules all things for its eternal peace. Eph. 1 : 22.

Q. What, then, should be our thoughts of our Saviour as he reigns in heaven?

A. Thoughts of love and trust, of worship and happy obedience.

"Where high the heavenly temple stands,
The house of God not made with hands,
A great High-Priest our nature wears;
The guardian of mankind appears."

LESSON XXVI.

Q. Rehearse the articles of thy belief.

A. I believe [*let the words be said*]; from thence he shall come to judge the quick and the dead.

Q. How is this article, in the Nicene Creed?

A. "And he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end."

Q. What is said like this in the Te Deum?

A. "We believe that thou shalt come to be our Judge."

Q. Who said that he should come again as he ascended?

A. The angels who stood with the apostles when he ascended. Acts 1 : 11.

Q. What had he said of his coming to judgment?

A. "The Son of Man shall come in his glory; then shall he sit upon the throne of his glory, and before him shall be gathered all nations." St. Matt. 25 : 31, 32.

Q. What did he say of himself as the Judge of men?

A. "The Father judgeth no man, but hath committed all judgment unto the Son." St. John 5 : 22.

Q. How did St. Paul preach this at Athens?

A. "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." Acts 17 : 31.

Q. What does St. Peter say of the account to be rendered by men?

A. "Who shall give account to him that is ready to judge the quick and the dead." 1 Pet. 4 : 5.

Q. Who are meant by "the quick"?

A The living, at the time when he shall come.

Q. With what sound shall he come?

A. "He shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. 4 : 16.

Q. Who will come with him?

A. "All the holy angels." St. Matt. 25 : 31.

Q. Will he come suddenly?

A. "As a thief in the night." 1 Thess. 5 : 2. "As the lightning cometh out of the east, and shineth even unto the west." St. Matt. 24 : 27.

Q. Can we learn the time?

A. "Of that day and hour knoweth no man." St. Matt. 24 : 36.

Q. Who will rise first?

A. "The dead in Christ." 1 Thess. 4 : 16.

Q. What will befall those who are alive and remain?

A. They "will be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4 : 17.

Q. How will all be judged?

A. According to the deeds done in the body.

Q. Will the judgment be strict?

A. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." St. Matt. 12 : 36.

Q. Who can bear such an inquiry?

A. No man.

Q. How, then, can you look forward to the judgment in hope and peace?

A. Because our Judge is also our Saviour and our King.

Q. What do you hope through him as your Saviour?

A. Forgiveness of all my guilt.

Q. What do you hope from him as your King?

A. A place in his kingdom, which shall have no end.

Q. How ought you to live, in the thought of the judgment?

A. Soberly, righteously, and godly.

Q. But since you can not bear that strict account, how must you seek to be found?

A. "In Christ, not having mine own righteousness, but that which is through the faith of Christ." Phil. 3 : 9.

"Great God, what do I see and hear?
The end of things created!
The Judge of man I see appear,
On clouds of glory seated;
Beneath his cross I view the day
When heaven and earth shall pass away
And thus prepare to meet him."

LESSON XXVII.

Q. Rehearse the articles of thy belief.

A. I believe [*let the words be said*]; in the Holy Ghost.

Q. How is this article in the Nicene Creed?

A. "I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the

Son together is worshipped and glorified, who spake by the prophets."

Q. What is the meaning of this name?

A. The Holy Spirit.

Q. Why is the word Ghost used?

A. Because it was used by our ancestors, before they knew the word spirit.

Q. What other names are given in Scripture to the Holy Ghost?

A. The Spirit of God; the Spirit of truth; the Comforter or Paraclete.

Q. What did our Lord promise his disciples just before his death?

A. That the Holy Ghost, the Comforter, should come.

Q. Why is he called the Author and Giver of life?

A. Because "the Spirit of God hath made us, and the breath of the Almighty hath given us life." Job. 33 : 4.

Q. From whom did our Lord say that the Holy Ghost proceeds?

A. His words were: "The Comforter, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father." St. John 15 : 26.

Q. In what form of worship is the Holy Ghost, throughout the world, worshipped and glorified, together with the Father and the Son?

A. In the Gloria Patri or Doxology.

Q. What form given by our Lord justifies this?

A. The form of baptism.

Q. What other form expresses it?

A. The form of benediction. 2 Cor. 13 14.

Q. Who were the prophets?

A. "Holy men of God, who spake as they wer moved by the Holy Ghost." 2 Pet. 1 : 21.

Q. Was the Holy Ghost, then, given before the promise of our Lord?

A. Yes; to all good men, but less widely and less abundantly than after the Lord had ascended

Q. When was his promise fulfilled?

A. On the day of Pentecost.

Q. What was the day of Pentecost?

A. The second of the three great festivals of the Jews; fifty days after the passover.

Q. What other names had it among the Jews?

A. "The feast of weeks;" "the feast of the harvest;" and "the day of first-fruits."

Q. What had taken place on that day?

A. The giving of the law from Mount Sinai.

Q. What sounds and signs attended the giving of the law?

A. Thunder and lightning, and the sound of the trumpet; and the mountain burned and quaked.

Q. On what day of the week was the Pentecost when the Holy Ghost came down from heaven?

A. On Sunday.

Q. What Sunday is the Christian Pentecost?

A. Whitsunday.

Q. What sound was then heard?

A. That of a rushing mighty wind, and the house was shaken.

Q. What sign was given?

A. Flames, like tongues of fire, rested on the apostles; and they spoke in languages which they had never learned.

Q. What was the effect?

A. Three thousand persons were converted and baptized.

Q. Was the Holy Ghost to be given but for a time?

A. No; our Lord said: "That he may abide with you for ever." St. John 14 : 16.

Q. Was the Holy Ghost given to the apostles only?

A. No; the promise is "to all that are afar off, even as many as the Lord our God shall call." Acts 2 : 39.

Q. Is that a promise of the Holy Ghost?

A. Yes; for thus it was spoken by St. Peter: "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2 : 38.

Q. When was that promise so spoken?

A. On the day of Pentecost.

Q. How may you be sure of receiving the Holy Spirit?

A. By prayer: "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him!" St. Luke 11 : 13.

"O Spirit of the living God!
In all thy plenitude of grace,
Where'er the foot of man has trod,
Descend on our apostate race!"

LESSON XXVIII.

Q. Rehearse the articles of thy belief.

A. I believe [*let the words be said*]; the holy catholic church.

Q. What is a church?

A. An assembly.

Q. What is the church of God?

A. The assembly of his saints.

Q. What is the church of Christ?

A. The assembly of Christian believers.

Q. How did our Lord begin his church?

A. By calling and sending forth his apostles.

Q. On what foundation, then, is the church built?

A. "The foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone:" Eph. 2 : 20.

Q. Who were the chief prophets?

A. Enoch, Moses, Samuel, David, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Q. Who were the twelve apostles?

A. Peter, Andrew, James the Greater, John, Philip, Bartholomew, Thomas, Matthew, Jame the Less, Jude, Simon, and Matthias.

Q. Who were sent as apostles to the Gentiles?

A. Paul and Barnabas.

Q. Why is the church called holy?

A. Because it belongs to God.

Q. Why else?

A. Because it is called to be holy in heart and deed.

Q. Why else?

A. Because its true and faithful members are holy in heart and deed.

Q. What is the meaning of the word "catholic"?

A. Universal.

Q. Why is the church called catholic?

A. Because it is intended to be universal, throughout the world.

Q. Why else?

A. Because it is everywhere one church.

Q. Are there not many churches on earth?

A. Yes; but the catholic church embraces them all; as there are many houses in one city, and many families in one nation.

Q. Should the Roman church be called the catholic church?

A. No; for it is only a part of the universal church, and not a pure part.

Q. What is the church militant?

A. The church here on earth, warring against sin and the powers of darkness.

Q. What is the church triumphant?

A. The church in heavenly rest and glory.

Q. How is the church one?

A. "There is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father." Eph. 4 : 4, 5, 6.

Q. What must we ask for the "holy church universal"?

A. "That all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

Q. To whom were the apostles commanded to preach the Gospel?

A. To every creature.

Q. Could they do this?

A. Not with their own voices, but through those whom they should send forth, and who should send forth others, till the end of the world.

Q. What is that act of sending forth ministers called?

A. Ordination.

Q. How is it performed?

A. With the laying on of hands.

Q. Who are first mentioned as thus ordained by the apostles?

A. Deacons, like Stephen and Philip. Acts 6: 5, 6.

Q. Whom did the apostles ordain afterwards?

A. "Elders in every church." Acts 14: 23.

Q. Whom did they ordain last?

A. Bishops, like Timothy, 2 Tim. 1: 6, and Titus. Tit. 1: 5.

Q. Which of these were to ordain others?

A Bishops, with the assistance of elders or presbyters. 1 Tim. 5: 22. 1 Tim. 4: 14.

Q. Have these offices been ever since in the church?

A. Yes, ever since; and till of late, everywhere.

Q. What must the church have, that it may continue?

A. The word of God and the sacraments.

Q. Will it always have them, and continue?

A. Yes: "The gates of hell shall not prevail against it." St. Matt. 16 : 18.

Q. When will the church be most truly universal?

A. When all nations shall receive the Gospel.

Q. Will that time ever come?

A. Yes; it is foretold in many prophecies.

Q. How can all Christians hasten it on?

A. By prayer and by missions.

"I love thy church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand."

LESSON XXIX.

Q. Rehearse the articles of thy belief.

A. I believe [*let the words be said*]; the communion of saints.

Q. Who are saints?

A. All who are made holy in heart by the Holy Ghost.

Q. Who are called saints in the epistles of St Paul?

A. All Christians.

Q. What is communion?

A. Fellowship; union; inward friendship.

Q. What fellowship or communion have the saints?

A. "Their fellowship is with the Father and with his Son Jesus Christ." 1 John 1 : 3.

Q. What fellowship is named in the apostolic blessing?

A. "The fellowship of the Holy Ghost." 2 Cor. 13 : 14.

Q. What other fellowship have the saints?

A. They "have fellowship one with another." 1 John 1 : 7.

Q. In what consists their communion or fellowship with God?

A. In faith, love, and prayer, and in the Lord's supper.

Q. How have the saints communion with God in faith?

A. They "draw near" to God through Christ, "in full assurance of faith." Heb. 10 : 22.

Q. How have they communion with God in love?

A. "If a man love me," said our Lord, "he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." St. John 14 : 23.

Q. How have they communion with God in prayer?

A. "Draw nigh to God, and he will draw nigh to you." St. James 4 : 8.

Q. How have they communion with God in the Lord's supper?

A. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" 1 Cor. 10 : 16.

Q. In what consists the communion of saints with one another?

A. In love, in mutual support, in prayer, in the sacraments, and in hope.

Q. How have they communion in love?

A. By "seeing that they love one another with a pure heart fervently." 1 Pet. 1 : 22.

Q. How have they communion in mutual support?

A. By "bearing one another's burdens," and "doing good especially to the household of faith." Gal. 6 : 2, 10.

Q. How have they communion in prayer?

A. By praying to the same Father, through the same Saviour, for the same blessings; and by "praying one for another." St. James 5 : 16.

Q. How have they communion in the sacraments?

A. They have been "baptized into one body," and "are all partakers of that one bread," and, "being many, are one bread and one body." 1 Cor. 12 : 13; 10 : 17.

Q. How have they communion in hope?

A. They hope to be together with the Lord.

Q. Is the communion of saints confined to this life?

A. No; the living and the departed are but one blessed society.

Q. What communion can we have with departed saints?

A. They are "a cloud of witnesses" about us.

Q. What more?

A. We love and worship the same Lord

Q. What more?

A. We remember them, and they remember us, with love.

Q. What more?

A. We hope to meet in paradise and to have the same blessed resurrection.

Q. To what great fellowship are Christians come?

A. "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant." Heb. 12: 22, 23, 24.

"One family we dwell in Him,
One church, above, beneath,
Though now divided by the stream,
The narrow stream of death.
One army of the living God,
To his command we bow;
Part of the host have crossed the flood,
And part are crossing now"

LESSON XXX.

Q. Rehearse the articles of thy belief.

A. I believe [*let the words be said*]; the forgiveness of sins.

Q. What is sin?

A. "The transgression of the law." 1 John 3:4.

Q. Who have sinned?

A. "All have sinned, and come short of the glory of God." Rom. 3:23.

Q. What is meant by "original sin"?

A. The disposition to sin, which all possess by nature.

Q. What is meant by "actual sin"?

A. Acts, words, thoughts, and feelings, which we know to be wrong, and yet choose.

Q. What is the wages of sin?

A. Death.

Q. Have all deserved condemnation?

A. Yes: "the Scripture hath concluded all under sin," "that every mouth might be stopped, and all the world may become guilty before God." Gal. 3:22. Rom. 3:19.

Q. How does the Psalmist confess this?

A. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" Ps. 130:3.

Q. How does he comfort himself?

A. "But there is forgiveness with thee, that thou mayest be feared." Ps. 130:4.

Q. Who can forgive sins?

A. God only.

Q. How does he grant forgiveness?

A. Through the Lord Jesus Christ our Saviour.

Q. How is forgiveness granted through Christ?

A. "We have redemption through his blood, the forgiveness of sins." Eph. 1:7.

Q. To whom is forgiveness granted?

A. To all who truly repent, and unfeignedly believe his holy Gospel.

Q. What is this article, in the Nicene Creed?

A. "I acknowledge one baptism for the remission of sins."

Q. Why is baptism said to be "for the remission of sins"?

A. Because it is the seal of their forgiveness. Acts 22:16.

Q. What robes have the saints in heaven, as they appeared in the revelation to St. John?

A. White robes.

Q. How were they made white?

A. "In the blood of the Lamb." Rev. 7:14.

Q. What is meant by being justified?

A. Being treated as if we were just or righteous.

Q. How can we, who are sinners, be thus justified?

A. Only through "Jesus our Lord, who was delivered for our offenses, and was raised again for our justification." Rom. 4:24, 25.

Q. How can we be justified through him?

A. By faith only.

Q. Is it our faith itself which justifies us, or the merits of Christ?

A. The merits of Christ.

Q. How, then, are we justified by faith?

A. Because faith brings us to Christ, and accepts his merits, and so we are justified for his sake.

Q. When we are justified by faith, what have we?

A. "Peace with God, through our Lord Jesus Christ." Rom. 5 : 1.

Q. Who are authorized and commanded to declare and pronounce to the penitent the absolution and remission of their sins?

A. The ministers of Christ.

Q. What did our Lord say to his apostles, giving them this authority?

A. "Whosesoever sins ye remit, they are remitted unto them." St. John 20 : 23.

Q. What, then, must you ask from God, that you may have forgiveness through Christ?

A. True repentance, and his Holy Spirit.

"There is a fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

LESSON XXXI.

Q. Rehearse the articles of thy belief.

A. I believe [*let the words be said*]; the resurrection of the body.

Q. What befalls the body after death?

A. "Then shall the dust return to the earth as it was." Eccl. 12 : 7.

Q. How long does it remain there?

A. Till the last day.

Q. Has the body ever been raised from the dead?

A. Yes; the body of our Saviour.

Q. Was any other ever raised?

A. Yes; Lazarus and many others; but they were only brought back to this life, and died afterwards.

Q. What bodies were raised at the time of our Saviour's death and resurrection?

A. "Many bodies of saints which slept." St. Matt. 27 : 52, 53.

Q. Who will rise in the last day?

A. "All that are in the graves shall come forth." St. John 5 : 28, 29.

Q. Will it matter if they had no graves?

A. No: "The sea will give up the dead which are in it, and death and hell will deliver up the dead which are in them." Rev. 20 : 13.

Q. What voice will call them forth?

A. "The voice of the archangel, and the trump of God." 1 Thess. 4 : 16.

Q Will the resurrection be sudden?

A. "In a moment, in the twinkling of an eye." 1 Cor. 15 : 52.

Q. What will happen to those who are alive at that day?

A. They will "all be changed," without the separation of the soul and body.

Q. What is our present body called?

A. "A natural body."

Q. What is the body of the resurrection called?

A. "A spiritual body."

Q. Will they be still the same body?

A. Yes; as the seed is the same with the grain.

Q. How will they be, notwithstanding, different?

A. As the seed differs from the grain.

Q. How is the body of the Christian sown?

A. In corruption, weakness, and dishonor.

Q. How is it raised?

A. In incorruption, power, and glory.

Q. Is it because we are children of Adam that we shall rise?

A. No; but because Christ redeemed us: "in Adam all die, but in Christ shall all be made alive." 1 Cor. 15 : 22.

Q. How will men be divided in the resurrection?

A. "They that have done good shall come forth unto the resurrection of life, and they that have done evil unto the resurrection of damnation." St. John 5 : 29.

Q. To what must we strive to attain?

A. To the resurrection of the just.

Q. What will be the condition of the just in the resurrection?

A. "Equal unto the angels." St. Luke 20 : 36.

Q. Will they be to one another just as here?

A. "They neither marry nor are given in marriage." St. Matt. 22 : 30.

Q. Shall they not, then, know and love one another?

A. Yes; and "sit down with Abraham, Isaac, and Jacob," and all the good. St. Matt. 8 : 11.

Q How will the Lord "fashion our vile body"?

A. "So that it may be like unto his glorious body." Phil. 3 : 21.

"Soon, too, my slumbering dust shall hear
The trumpet's quickening sound,
And, by my Saviour's power rebuilt,
At his right hand be found.
These eyes shall see him in that day,
The God that died for me;
And all my rising bones shall say,
'Lord, who is like to thee!'"

LESSON XXXII.

Q. Rehearse the articles of thy belief.

A. I believe [*let the words be said*]; the life everlasting.

Q. Will all men exist for ever?

A. Yes; the wicked "shall go away into everlasting punishment; but the righteous into life eternal." St. Matt. 25 : 46.

Q. How is the punishment of the wicked described?

A. "Their worm dieth not, and the fire is not quenched." St. Mark 9 : 44.

Q. What is said of the signs of their woe?

A. "There shall be weeping and gnashing of teeth." St. Matt. 8 : 12.

Q. What is laid up for the servants of God?

A. "A crown of righteousness." 2 Tim. 4 : 8.

Q. How shall they appear?

A. They "shall shine forth as the sun." St. Matt. 13 : 43.

Q. How shall they see?

A. "Face to face." 1 Cor. 13 : 12.

Q. Can they ever suffer again?

A. "They shall hunger no more, neither thirst any more;" "and God shall wipe away all tears from their eyes." Rev. 7 : 16, 17.

Q. Can they ever be exposed to death again?

A. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21 : 4.

Q. Can sin come amongst them?

A. "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." Rev. 21 : 27.

Q. Shall they see God?

A. "They shall see his face." Rev. 22 : 4.

Q. Do we know what we shall then be?

A. No: but "we know that we shall be like our Saviour, for we shall see him as he is." 1 John 3 : 2.

Q. To what are the joys of heaven compared in Scripture?

A. To a marriage supper. St. Matt. 22 : 2.

Q. To what else?

A. To a return to the house of a father. St Luke 15 : 22.

Q. To what else?

A. To the crowns of victorious soldiers. 2 Tim 4 : 8.

Q. To what else?

A. To the services of a glorious temple. Rev. 7 : 15.

Q. To what else?

A. To dominion over cities. St. Luke 19 : 17.

Q. To what else?

A. To a blessed sabbath of rest after labor. Heb. 4 : 9.

Q. To what else?

A. To delightful music. Rev. 14 : 2, 3.

Q. To what else?

A. To a bright, golden city. Rev. 21.

Q. To what else?

A. To a happy garden, like Eden. Rev. 22 : 1, 2

Q. Is there room for each of us there?

A. Yes; our Lord has said: "If it were not so, I would have told you." St. John 14 : 2.

Q. What was his prayer for all who should believe on him?

A. "Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me." St. John 17 : 24.

Q. Can you hope to be worthy of such joy?

A. Oh, no; it is freely given through the merits of our blessed Redeemer.

Q. What can you do to obtain it?

A. I must believe in him; and then, "by patient continuance in well-doing, seek for glory, honor, and immortality." Rom. 2:7.

Q. What solemn thought should urge you to this?

A. That I shall lose it all, if I live in unbelief and sin, and shall have my portion with the wicked; and "what shall it profit a man if he shall gain the whole world, and lose his own soul?" St Mark 8:36.

"Eternity! eternity!
How long art thou, eternity!
O man! full oft thy thoughts should dwell
Upon the pains of sin and hell,
And on the glories of the pure,
That both beyond all time endure.
Ponder, O man! eternity"

LESSON XXXIII.

Q. What dost thou chiefly learn in these articles of thy belief?

A. First, I learn to believe in God the Father who hath made me and all the world.

Q. How is God the Father named in the Litany?

A. "God, the Father of heaven."

Q. From what did he make the first man?

A. From the dust of the earth.

Q. How did he give him life?

A. "He breathed into his nostrils the breath

of life, and man became a living soul." Gen. 2 : 7.

Q. Was all the rest of the world made before or after man was made?

A. Before.

Q. How was the first woman made?

A. From the side of the first man.

Q. What were their names?

A. Adam, which means "earthy;" and Eve which means "living."

Q. Are all men the children of these two?

A. Yes: "God hath made of one blood all nations of men." Acts 17 : 26.

Q. What rank did he give to man among his works?

A. He "made him a little lower than the angels." Ps. 8 : 5.

Q. What power did he give to man over the earth?

A. "To replenish and subdue it, and have dominion over every living thing" in earth, and sea, and air. Gen. 1 : 28.

Q. What place did he give them for their dwelling?

A. This beautiful world.

Q. What has he given us besides?

A. All our powers and all our joys; and not only life, but immortality.

Q. In what image and likeness did he make man?

A. "In the image and likeness of God." Gen. 1 : 26, 27.

Q. Has God forsaken the world which he made?

A. No; he is its constant Preserver.

Q. Does he leave its inhabitants without provision for their wants?

A. No: "All wait upon him, that he may giv them their meat in due season." Ps. 104: 27.

Q. Is the world like a machine, set in motion, and then working of itself?

A. No: not a sparrow "falleth on the ground without our Father." St. Matt. 10: 29.

Q. What trust may you have towards God, because he made you?

A. I may "commit the keeping of my soul to him in well-doing, as unto a faithful Creator." 1 Pet. 4: 19.

Q. How does he look upon his works?

A. "He hateth nothing that he hath made."

Q. What do you owe to God the Father, your Maker, and the Maker of the world?

A. Supreme honor and worship.

Q. What more?

A. Perfect reliance on his power, wisdom, and goodness.

Q. What more?

A. Eternal gratitude for my creation, and for every blessing.

Q. What more?

A. Obedience, with all my powers.

"When all thy mercies, O my God!
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise."

LESSON XXXIV.

Q. What dost thou chiefly learn in these articles of thy belief?

A. First, [*let the words be said*]; Secondly, in God the Son, who hath redeemed me and all mankind.

Q. How is God the Son named in the Litany?

A. "God the Son, Redeemer of the world."

Q. What is a redeemer?

A. One who ransoms another from condemnation or bondage.

Q. Under what condemnation was the world?

A. That of the law of God. Rom. 3 : 19, 20.

Q. In what bondage was the world?

A. The bondage of sin. Rom. 6 : 17.

Q. In whose bondage besides?

A. The bondage of Satan, "the Prince of this world." St. John 14 : 30.

Q. What fear held men also in bondage?

A. The fear of death. Heb. 2 : 15.

Q. Whose servants must we be?

A. "His to whom we obey." Rom. 6 : 16.

Q. Of whom is a man brought in bondage?

A. Of him "of whom he is overcome." 2 Pet. 2 : 19.

Q. With what ransom did the Son of God redeem us from all this bondage?

A. With his most precious blood. Rev. 5 : 9.

Q. How did he redeem us from the curse and condemnation of the law?

A. By "being made a curse for us." Gal. 3 : 13.

Q. How did he redeem us from the bondage of sin?

A. By obtaining for us the regenerating grace of the Holy Ghost.

Q. How did he redeem us from the bondage of Satan?

A. By "destroying through death him that had the power of death." Heb. 2 : 14.

Q. How did he redeem us from the bondage of fear?

A. By dying for our sins and rising for our justification, and thus "giving us the victory" over death and the grave. 1 Cor. 15 : 57.

Q. Was he a propitiation for the sins of his servants only?

A. No: "but also for the sins of the whole world." 1 John 2 : 2.

Q. Why did God send his Son into the world?

A. "That the world through him might be saved." St. John 3 : 17.

Q. Whom will God have to be saved?

A. "All men." 1 Tim. 2 : 4.

Q. Why are not all then saved?

A. "Because of unbelief." Heb. 4 : 6.

Q. Are redemption and salvation the same?

A. No; all mankind are redeemed; but the wicked are not saved.

Q. What is the blessing of redemption for all?

A. That salvation is placed within the reach of all, and all are called to be saved.

Q. What do you owe to God the Son for your redemption?

A. Everlasting praises.

Q. How may you best praise him now?

A. "By living to him who died for me, and rose again." 2 Cor. 5 : 15.

Q. How shall you then praise him hereafter?

A. By joining those in heaven, who sing, "Thou wast slain, and hast redeemed us to God out of every kindred, and tongue, and people, and nation." Rev. 5 : 9.

"All worthy thou, who hast redeemed
And ransomed us to God,
From every nation, every coast,
By thy most precious blood."

LESSON XXXV.

Q. What dost thou chiefly learn in these articles of thy belief?

A. First, I learn [*let the words be said*]; Thirdly, in God the Holy Ghost, who sanctifieth me and all the people of God.

Q. How is God the Holy Ghost named in the Litany?

A. "God the Holy Ghost, proceeding from th Father and the Son."

Q. What is it to sanctify?

A. To make holy

Q. How are men made holy?

A. By holiness of calling and by holiness of character.

Q. Who are holy by their calling?

A. All members of the church of Christ; they are "called to be saints." 1 Cor. 1 : 2.

Q. Who besides are thus holy?

A. Their wives, husbands, or children, even though unbelieving. 1 Cor. 7 : 14.

Q. Who are holy in their characters?

A. Those "who walk not after the flesh but after the Spirit." Rom. 8 : 1.

Q. Why are we called with a holy calling?

A. That we may become holy in character.

Q. Who are the people of God?

A. All the members of his church.

Q. Are they all sanctified by the Holy Ghost?

A. Yes; all are sanctified in their calling.

Q. But who are sanctified in their character?

A. All in whom the fruit of the Spirit is manifest.

Q. What is the fruit of the Spirit?

A. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5 : 22, 23.

Q. What do you owe to God the Holy Ghost, as your Sanctifier?

A. Divine honor.

Q. What else?

A. Careful and glad obedience.

Q. If you believe in God the Father, God the

Son, and God the Holy Ghost, do you believe in more Gods than one?

A. No; but in three divine persons in one glorious Godhead.

Q. What is the name of this doctrine?

A. The Trinity in Unity.

Q. Why is the Father called a person?

A. Because a father must be a person; and he loves, governs, and wills as a person.

Q. Why is the Son called a person?

A. Because a son must be a person; and he was seen as a person.

Q. Why is the Holy Ghost, or Holy Spirit called a person?

A. Because a living spirit must be a person; and he teaches, comforts, speaks, and testifies as a person.

Q. Why is the Father called God?

A. Because such is his name throughout the Bible.

Q. Why is the Son called God?

A Because he is often so named in the Bible. St. John 1 : 1.

Q. Why is the Holy Ghost called God?

A. Because he is often mentioned as God in the Bible. Acts 5 : 3, 4.

Q. Why are these three divine persons said to be one God?

A. Because "the Lord our God is one Lord." St. Mark 12 : 29.

"Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, angelic host:
Praise Father, Son, and Holy Ghost."

LESSON XXXVI.

Q. You said that your sponsors did promise for you that you should keep God's commandments tell me how many they are.

A. Ten.

Q. When were these commandments given?

A. About three thousand and three hundred years ago.

Q. Where were they given?

A. At Mount Sinai in Arabia.

Q. By whose voice were they spoken?

A. By the voice of God.

Q. How were they written?

A. On two tables or tablets of stone.

Q. Who wrote them?

A. The finger of God.

Q. On how many commandments "hang all the law and the prophets"?

A. On two.

Q. What are these two?

A. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and "Thou shalt love thy neighbor as thyself." St. Matt. 22 : 37–40.

Q. Are these two of the ten commandments?

A. No; but they embrace all the ten.

Q. How?

A. Because "love is the fulfilling of the law." Rom. 13 : 10.

Q. Which of the ten commandments are em-

braced in the command to love God with all our heart?

A. The first four.

Q. Which are embraced in the command to love our neighbor as ourselves?

A. The last six.

Q. How many of the Ten Commandments, then, were probably written on each table?

A. Four on one, and six on the other.

Q. To whom were the Ten Commandments first given?

A. To Moses, for the people of Israel.

Q. Were they intended for that people alone?

A. No; for all men.

Q. Has our Saviour given them again, and to all?

A. Yes; when he said, "If thou wilt enter life, keep the commandments." St. Matt. 19 : 17.

Q. Has he taught us how to understand them?

A. Yes; in his Sermon on the Mount.

Q. Is it enough to keep the letter of the commandments?

A. No; we must act in their spirit.

Q. Is it enough not to do that which is forbidden?

A. No; we must do the opposite.

Q. Is it enough not to do the very thing which is named?

A. No; we must not do any thing of the same kind.

Q. When the commandments are so under

stood, can any one truly say, "All these have I kept from my youth"?

A. No; we have all broken them.

Q. Is that an excuse for not endeavoring to keep them?

A. No; for they are always holy, and just, and good, and tell us only our duty.

Q. What, then, should be your prayer?

A. "Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee."

Q. Why, when each commandment is read in the church, should you ask the Lord to have mercy upon you?

A. Because I have broken that commandment.

Q. Why should you ask him to incline your heart to keep it?

A. Because I can not keep it without his Holy Spirit.

"Not to the terrors of the Lord,
The tempest, fire, and smoke;
Not to the thunder of that word
Which God on Sinai spoke;
But we are come to Zion's hill,
The city of our God;
Where milder words declare his will,
And spread his love abroad."

LESSON XXXVII.

Q. Which are they?

A. The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy

God, who brought thee out of the land of Egypt, out of the house of bondage.

Q. Who was the writer of the book of Exodus?

A. Moses.

Q. What are the books of Moses called?

A. The Pentateuch, or Five Books.

Q. What are their separate names?

A. Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Q. How many books are there in the Old Testament?

A. Thirty-nine.

Q. How many of these are histories?

A. Seventeen.

Q. Which are they?

A. The five books of Moses, Joshua, Judges, Ruth, the two books of Samuel, the two books of Kings, the two books of Chronicles, Ezra, Nehemiah, and Esther.

Q. How many of them are books of sacred poetry?

A. Six.

Q. Which are they?

A. Job, the Psalms, the Proverbs, Ecclesiastes, the Song of Solomon, and the Lamentations of Jeremiah.

Q. How many of them are books of the prophets?

A. Sixteen.

Q. Which are the greater prophets?

A. Isaiah, Jeremiah, Ezekiel, and Daniel.

Q. Which are the minor prophets?

A. Hosea, and those who follow.

Q. In what language was the Old Testament written?

A. In Hebrew, the language of the Israelites.

Q. What does the name Exodus mean?

A. Departure; the departure of the children of Israel out of Egypt.

Q. Why had the Lord brought them out of Egypt?

A. "That they might be to him a people," Deut. 4 : 20; "and that he might give them the land which he sware unto their fathers." Deut. 6 : 23.

Q. By what way had he brought them out?

A. Through the Red Sea.

Q. What sacrifice was to be slain in remembrance of this departure from Egypt?

A. The Passover.

Q. When was the Passover first slain?

A. In the night when they came out of Egypt.

Q. Why were these words placed before the Ten Commandments?

A. To remind the people of the mercy of God to them, and of their calling to be his people.

Q. Have we also been brought out of bondage?

A. Yes; the bondage of guilt.

Q. What is the Red Sea for us?

A. The waters of baptism: "They were all baptized unto Moses in the cloud and in the sea." 1 Cor 10 : 2.

Q. For what are we brought out?

A. That we may be a holy people to the Lord our God.

Q. How shall we show our thankfulness?

A. By keeping these commandments.

"Great Shepherd of thine Israel,
Who didst between the cherubs dwell,
And lead the tribes, thy chosen sheep,
Safe through the desert and the deep;
Thy church is in the desert now:
Shine from on high, and guide us through."

LESSON XXXVIII.

Q. Repeat the First Commandment.

A. Thou shalt have none other gods but me.

Q. Why are the words of the ten commandments a little different in the catechism from the words in our Bibles?

A. Because they are taken from an older translation of the Bible than that which we read.

Q. Did men early begin to worship other gods?

A. Yes; in the time of Abraham almost all worshipped them.

Q. Was it so when Christ came?

A. With almost all except the Jews.

Q. Is it so now?

A. Yes; with a very large part of mankind.

Q. In which parts of the world do those chiefly dwell who worship false gods?

A. In Asia and Africa.

Q. What are they called?

A. The heathen.

Q. How did men lose the knowledge of the true God?

A. Because "they did not like to retain him in their knowledge." Rom. 1 : 28.

Q. Why did they not?

A. Because their sins made them afraid of his judgments, and yet unwilling to obey him.

Q. What kind of gods did they then imagine?

A. Such as could not condemn them, or were not better than themselves.

Q. What were some of these?

A. The sun, moon, and stars.

Q. What were others?

A. Birds, and beasts, and insects, and reptiles.

Q. What were others?

A. Good men and bad men, after their death.

Q. What were others?

A. Virtues and vices; and almost every thing which could enter into the thoughts of man.

Q. Were the Israelites tempted to this sin?

A. Yes; for a long time, through the example of the nations around them.

Q. What are the names of some of the false gods mentioned in Scripture?

A. Baal, Ashtaroth, Moloch, Rimmon, worshipped by the Phœnicians and Syrians; Dagon, by the Philistines; Nisroch, by the Assyrians; Jupiter, Diana, Mercury, by the Greeks and Romans.

Q. What wise king was ensnared into honoring such gods?

A. Solomon.

Q. Are we much tempted to such worship?

A. No; not since the Gospel has been so long in the world.

Q. How may we be tempted to another kind of transgression against this commandment?

A. By being drawn to love and serve something else more than God.

Q. What is a man's god?

A. That which he most honors and obeys.

Q. What is the god of "the covetous man, who is an idolater"?

A. His money.

Q. What is the god of the vicious?

A. The Scripture says of them, "Whose god is their belly." Phil. 3 : 19.

Q. Who is called in Scripture "the god of this world"?

A. The Evil One.

Q. What was the last of the three temptations of our Saviour?

A. The tempter showed him all the kingdoms of the world, and promised him all if he would bow down and worship him.

Q. When are we safe against all such false and guilty worship?

A. When we obey the word of God alone.

Q. Is it right to worship any other being except God?

A. No: "Thou shalt worship the Lord thy

God, and him only shalt thou serve." St. Matt. 4 : 10.

Q. What must we say of the worship of saints, angels, and the Virgin Mary?

A. That it is forbidden by the First Commandment.

Q. What is the greatest loss that a people can sustain?

A. The loss of the knowledge of the true God.

Q. Why is it the greatest?

A. Because then the whole heart and soul and mind are in darkness, and being without light we go headlong into wickedness.

Q. Why else?

A. Because "this is life eternal, to know the only true God and Jesus Christ whom he hath sent." St. John 17 : 3.

Q. How was the worship of false gods punished amongst the Israelites?

A. With death.

Q. Was it necessary that the punishment should be so severe?

A. Yes; they would else have lost the knowledge of the true God and with it every thing.

Q. What must you dread most of all dangers?

A. To have any other god in my heart.

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne
And worship only Thee."

LESSON XXXIX.

Q. Repeat the Second Commandment.

A. Thou shalt not make unto thee any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: thou shalt not bow down to them nor worship them.

Q. What is a graven image?

A. An image formed with a tool.

Q. What is a molten image?

A. One made from melted metal.

Q. What other likenesses can there be?

A. Pictures.

Q. Are we forbidden to make images and pictures of created things?

A. Not unless they are meant for worship.

Q. What are they called when they are worshipped.

A. Idols.

Q. Why is it so wicked to make an image of God?

A. Because "God is a Spirit," and "no man hath seen God at any time." St. John 4 : 24; 1 John 4 : 12.

Q. But if the image is not meant to represent God, but some other being, what is then the guilt of worshipping it?

A. Then both the First and the Second Commandment are broken.

Q. What kind of idols have savages?

A. Stocks and stones, and rude and ugly images.

Q. What kind had the Greeks and Romans?

A. Noble and beautiful statues.

Q. Are there any Christians who worship images?

A. Yes; in the communion of the church of Rome.

Q. What is a crucifix.

A. The image of our Saviour on the cross.

Q. Is it right to worship a crucifix?

A. No; it is but an image.

Q. How else may we break this commandment?

A. By worshipping, not according to the will of God, but after our own will and fancy.

Q. How else?

A. By thinking of God differently from what is taught in his word.

Q. How may we think of him thus?

A. As "an hard man, reaping where he has not sown." St. Matt. 25 : 24.

Q. How else?

A. As if he would "clear the guilty." Ex. 34 : 7.

Q. How else?

A. As if he were a "respecter of persons." Acts 10 : 34.

Q. How else?

A. As if he were "a man, that he should lie." Numb. 23 : 19.

Q. How were the Israelites commanded to treat the idols of Canaan?

A. To "break them down and burn them with fire." Deut. 7 : 5.

Q. Who made the golden calf for Israel to worship?

A. Aaron, at the request of the people. Ex. 32 : 3, 4.

Q. Who made the brazen serpent?

A. Moses, by the command of God. Numb. 21 : 8.

Q. Was it made to be worshipped?

A. No; those who had been bitten by serpents looked to it, and were healed.

Q. Was it ever worshipped?

A. It was, many hundred years after, in the time of Hezekiah.

Q. How did Hezekiah treat it?

A. He "broke it in pieces." 2 Kings 18 : 4.

Q. How must God be inwardly worshipped?

A. "In spirit and in truth." St. John 4 : 24.

Q. How outwardly?

A. "Decently and in order." 1 Cor. 14 : 40.

Q. What course will save you from all idolatry?

A. To follow the word of God with a single heart.

"All beauty, Lord, we see,
All bliss, and life, and love,
In him in whom we live and move,
And we are glad in thee!"

LESSON XL.

Q. Repeat the Second Commandment.

A. Thou shalt not make [*let the words be repeated*]; for I the Lord thy God am a jealous God; and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

Q. How is God jealous?

A. He "will not give his glory unto another." Is. 48 : 11.

Q. Why must he be thus jealous?

A. Because all truth, goodness, and happiness depend on the worship and love of God.

Q. Is he jealous, then, because he is angry with us, or because he loves us?

A. Because he loves us and all his creatures.

Q. Is it a mercy to preserve society from great woes by punishing the guilty?

A. It is a mercy to all the rest.

Q. If a father do iniquity, must his children suffer?

A. They must, in one way or another.

Q. What do they often suffer?

A. Want, shame, wounded feelings, and the loss of many advantages.

Q. Are they really punished for his sin?

A. No; but it is visited upon them; and it can not be otherwise.

Q. Will they suffer in the world to come?

A. Not unless they sin like him.

Q. Will they continue to suffer in this world, if they do that which is lawful and right?

A. No; they will have their reward.

Q. What proverb did the Israelites use concerning this?

A. "The fathers have eaten sour grapes, and the children's teeth are set on edge." Ezek. 18 : 2.

Q. What did that proverb mean?

A. That "the son bore the iniquity of his father." Ezek. 18 : 19.

Q. What did the Lord say, by the prophet Ezekiel, concerning this proverb?

A. "As I live, ye shall not have occasion any more to use this proverb in Israel." Ezek. 18 : 3.

Q. Who are the third and fourth generation?

A. Great-grandchildren and their children.

Q. Which reaches farthest, the visitation of iniquity, or the mercy to them that love him?

A. The mercy, for it is shown to thousands.

Q. Who are these thousands?

A. The children, descendants, friends, neighbors, companions, and countrymen of the good.

Q. Who were blessed for the sake of Abraham?

A. All the nation of Israel, his descendants Gen. 22 : 16–18.

Q. Who were blessed for the sake of David?

A. All the kings of Judah, his descendants 1 Kings 15 · 4; 2 Kings 19 : 34.

Q. Who were brought to the knowledge of Christ with Cornelius, Lydia, and the Philippian jailer?

A. All their families. Acts 10 : 24, 48; 16 : 15, 33

Q. Who were preserved for the sake of Paul, in his shipwreck?

A. All who sailed with him. Acts 27 : 24.

Q. How can we be blessings to those whom we love?

A. By serving God.

Q. How shall we most injure them?

A. By being amongst those who hate him

Q. What, then, should you seek, for their sake and for your own?

A. His pardon, grace, and love.

"O God! our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home;
Under the shadow of thy throne
Thy saints have dwelt secure:
Sufficient is thine arm alone,
And their defense is sure."

LESSON XLI.

Q. Repeat the Third Commandment.

A. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Q. When is the name of the Lord taken in vain?

A. When it is spoken lightly and profanely.

Q. What is the worst sin of this kind?

A. Blasphemy.

Q. What is blasphemy?

A. Speaking evil of God, cursing him, or denying that he does right.

Q. What is the next sin of this kind?

A. Perjury.

Q. What is perjury?

A. Calling God to witness that any thing is true which we know to be false, or do not know to be true.

Q. What is the next sin of this kind?

A. Profane swearing.

Q. What is profane swearing?

A. Using the name of God without thought, or in anger, or in defiance of his command.

Q. May we swear at all in common conversation, even if we do not use the name of God?

A. No; for we are commanded not to swear, "neither by heaven, neither by the earth, neither by any other oath." James 5 : 12.

Q. May we call God solemnly to witness in important matters?

A. Yes; for so did St. Paul. 2 Cor. 1 : 23.

Q. May we lawfully take an oath before a court or magistrate?

A. Yes; for so did our Saviour, when he answered the high-priest, who "adjured him by the living God." St. Matt. 26 : 63, 64.

Q. What else, besides taking the name of God in vain, is commonly called profanity?

A. Cursing; and using very awful words in anger, in jest, or in play.

Q. Whose language is that which is so used?

A. The language of evil spirits.

Q. Is there any great temptation to such language?

A. None but a dreadful pleasure in being wicked.

Q. What does our Saviour command that our communication shall be?

A. "Yea, yea; nay, nay; for whatsoever is more than these, cometh of evil." St. Matt. 5 : 37.

Q. What is the meaning of that saying?

A. That our words shall be simple.

Q. What else?

A. That there is danger in any thing that sounds like swearing.

Q. What else?

A. That we should so speak as to be always believed without adding oaths.

Q. How was one who cursed and blasphemed punished in Israel?

A. He was stoned to death, by God's command. Lev. 24 : 14–16.

Q. What is meant by the words, 'the Lord will not hold him guiltless"?

A. That the Lord will punish him sooner or later.

Q. What is his state till then?

A. "A certain fearful looking-for of judgment." Heb. 10 : 27.

Q. Where is his only safety?

A. In timely repentance.

Q. Can repentance cleanse him from such guilt?

A. No; but it can bring him to "the blood of Jesus Christ, which cleanseth from all sin." 1 John 1 : 7

"I want a true regard,
A single, steady aim,
Unmoved by threatening or reward,
To thee and thy great name;
A jealous, just concern
For thine immortal praise;
A pure desire that all may learn
And glorify thy grace."

LESSON XLII.

Q. Repeat the Fourth Commandment

A. Remember that thou keep holy the Sabbath day.

Q. What is a Sabbath?

A. A day of rest.

Q. How is it to be kept holy?

A. By holy employments.

Q. What are such employments?

A. Public and private worship.

Q. What else?

A. The study of the Scriptures, and religious meditation.

Q What else?

A Works of charity and kirdness.

Q. What else?

A. All necessary duties.

Q. What else?

A. All such conversation, reading, and thought as may help to prepare us for our duty to God and men, and for heaven.

Q. Should not all our days be holy?

A. Yes; so as to be free from wickedness.

Q. How is the Sabbath day to be kept holy above the rest?

A. Just as a church is holy above the houses of Christians.

Q. How is that?

A. By being devoted to religious uses alone.

Q. May nothing be done on the Sabbath which is not simply religious?

A. Yes; all which is required for our comfort and for the happiness of others.

Q. What did our Lord say of the Sabbath?

A. "The Sabbath was made for man, and not man for the Sabbath." St. Mark 2 : 27.

Q. For what did the Pharisees blame his disciples on the Sabbath?

A. For plucking ears of grain as they walked, and eating.

Q. For what did they blame him?

A. For healing the sick on the Sabbath.

Q. What was their sin in this?

A. Hypocrisy.

Q. How was it hypocrisy?

A. Because they pretended to serve God when they did not love their brethren.

Q. Can the Sabbath be kept too rigidly?

A. Yes, if like the Pharisees we do not understand that God "will have mercy and not sacrifice." St. Matt. 12 : 7.

Q. How does the prophet Isaiah speak of keeping the Sabbath holy?

A. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord." Is. 58 : 13, 14.

Q. How was a Sabbath-breaker punished in the wilderness?

A. He was stoned to death by God's command. Numb. 15 : 35.

Q. When did the Israelites obtain manna for their food on the Sabbath?

A. On the day before, they gathered a double portion; there was none on the Sabbath. Ex. 16 : 29.

Q. Is the Sabbath to be kept as a fast or as a festival?

A. As a holy festival of great joy.

Q. If it be so kept, what will it be to us besides?

A. A blessed refreshment for all the duties of the week to come.

Q. What more?

A. A time when our souls will grow rapidly in knowledge and grace.

Q. What more?

A. A sweet foretaste of heavenly rest.

"In holy duties let the day,
In holy pleasures pass away:
How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end!"

LESSON XLIII.

Q. Repeat the Fourth Commandment.

A. Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates.

Q. Was the seventh day of the Jewish week the same as ours?

A. Yes; it was our Saturday.

Q. How do we know this?

A. The Jews to this day observe Saturday as their Sabbath.

Q. Why do not Christians observe it?

A. Because the apostles observed Sunday.

Q. Why did the apostles observe Sunday?

A. Because on that day the Lord arose from the dead.

Q. When did the observance of Sunday begin

A. On the day of his resurrection.

Q. Did they command the Gentile Christians to keep also the seventh day, the Sabbath of the Jews?

A. No; St. Paul said, "Let no man judge you in respect of the Sabbath days." Col. 2 : 16.

Q. Is there, then, no Sabbath day for us?

A. The Lord's day is our Sabbath.

Q. Are we in this commandment commanded or only permitted to work for six days?

A. Only permitted.

Q. But is it not our duty so to labor?

A. Yes; but not so as to shut out either due repose, or proper amusement, or sacred acts of worship.

Q. Were the Jews forbidden to do on the Sabbath any work which is common among all Christians?

A. Yes; they were not to kindle a fire in all their habitations. Ex. 35 : 3.

Q. Is this forbidden us?

A. No; it is not a part of the Fourth Commandment, which is for all men; but was only a direction for the Jews.

Q. Why should any thing have been forbidden them which is not forbidden us?

A. Because their law was a law of ceremonies, from which "Christ hath made us free." Gal. 5 : 1.

Q. How far was a Sabbath day's journey?

A. About as far as from Jerusalem to the Mount o Olives; about a mile. Acts 1 : 12.

Q. Is the head of a family obliged to take care that his children and servants keep the Sabbath day?

A. Yes; it is a family service.

Q. Why must the cattle also rest?

A. Because they need it, and because God intended that the whole land should be at rest.

Q. What were the Israelites commanded to remember, in order that they might let their servants rest?

A. That they had themselves been servants in the land of Egypt. Deut. 5 : 15.

Q. Could the head of a family prevent that the stranger within his gates should break the Sabbath?

A. Yes; the stranger might otherwise go his way.

Q. If every day were a day of work, what would follow?

A. Man and beast would suffer greatly.

Q. Is travelling on the Sabbath forbidden?

A. Yes; it is work, and compels others to work.

Q. Is play forbidden?

A. Yes; though it is not work, it is that which children "have to do," and ought to do on other days.

Q Is it right to make the day a toilsome day?

A. No; not unless for the good of others; for it should be a day of rest even for the body.

Q. How may we be sure of keeping it rightly?

A. By delighting in the Lord.

"Return, thou wished and welcome guest,
Thou day of holiness and rest;
The best, the dearest of the seven,
Emblem and harbinger of heaven."

LESSON XLIV.

Q. Repeat the Fourth Commandment.

A. Remember [*let the words be repeated*]; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

Q. What part of the work of creation took place on the first day?

A. "There was light." Gen. 2 : 3.

Q. What part on the second day?

A. The firmament was spread out.

Q. What part on the third day?

A. The land and sea were divided, and the earth brought forth grass, herbs, and trees.

Q. What part on the fourth day?

A. The sun and moon were set for light to the earth.

Q. What part on the fifth day?

A. The fishes of the sea and the birds of the air were made.

Q. What part on the sixth day?

A. The beasts were made, and then man.

Q. What is then said of the seventh day?

A. "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which he had made." Gen. 2 : 2, 3.

Q. How was it sanctified or hallowed?

A. By being set apart for holy uses.

Q. Were our first parents taught to keep it?

A. We can not doubt that they were.

Q. Of what was it always to remind the children of men?

A. Of the greatness and goodness of God in the creation of the world.

Q. Did God appoint other festivals or holy-days for the Israelites?

A. Yes; especially the Passover, Pentecost, and the Feast of Tabernacles.

Q. Did the Jews appoint others?

A. Yes; such as the Feast of Dedication.

Q. Did our Saviour observe all these feasts?

A. Yes; both those appointed by God in the law, and the Feast of Dedication.

Q. May the Christian church appoint festivals?

A. Yes; and they should be observed, but not like the Sabbath, unless they fall on the Lord's day.

Q. What are the three great Christian festivals?

A. Easter, Whitsunday, and Christmas.

Q. Did the apostles observe them?

A. They observed Easter and Whitsunday, which were the Sundays next after the Passover and Pentecost.

Q. Why should we observe such festivals?

A. Because we have the example of the whole church.

Q. Why else?

A. Because they bring great and sacred truths to our minds.

Q. Why else?

A. Because experience proves them to be blessings to the soul.

Q. Why else?

A. Because God, in appointing the Sabbath and the Jewish festivals, has taught us the value of such seasons.

Q. To what future prospect should the stillness of the Sabbath always lead our thoughts?

A. To that "rest which remaineth to the people of God." Heb. 4 : 9.

Q. For what must we labor?

A. "To enter into that rest." Heb. 4 : 11

"Sweet is the day of sacred rest;
No mortal cares shall seize my breast:
Oh! may my heart in tune be found,
Like David's harp of solemn sound!"

LESSON XLV.

Q. Repeat the Fifth Commandment.

A. Honor thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

Q. What does St. Paul say of this command ment?

A. That it is "the first commandment with promise." Eph. 6 : 2.

Q. Does not the Second Commandment contain a promise?

A. Yes; but it contains also a threatening: the Fifth is the first with promise only.

Q. What does God tell us by this?

A. That obedience to this commandment is very precious in his sight.

Q. From whom must children at first learn the will of God?

A. From their parents.

Q. When they obey their parents, may they be sure that they are obeying God?

A. Yes; while they are little children.

Q. How must they honor their parents?

A. By "obedience in the Lord, for this is right." Eph. 6 : 1.

Q. How else?

A. By respect and reverence.

Q. How else?

A. By love and gratitude

Q. What is promised to those who honor their parents?

A. Long life.

Q. Where?

A. In the promised land.

Q. What was the promised land for the Israelites?

A. Canaan.

Q. What is the promised land for us?

A. Heaven.

Q. What, then, is the reward of pious and obedient children?

A. All the true happiness which this world can give, and heavenly joy beyond.

Q. What Hebrew prince broke this commandment most wickedly, and perished?

A. Absalom.

Q. Who was the most dutiful of children?

A. The child Jesus.

Q. What was his last earthly care?

A. For his mother.

Q. Does this commandment lay any duties on parents?

A. Yes; to rule their children as God rules us all, wisely, watchfully, and with tender love.

Q. Are the duties of other relations taught by this commandment?

A. Yes; those of brothers and sisters, husbands and wives, masters and servants, ministers and people, rulers and subjects, superiors and inferiors of every kind.

Q. Why are they within this commandment?

A. Because the duty of children and parents is the first and most sacred of all.

Q. Why else?

A. Because at first, parents were the only masters, magistrates, and priests of their own families.

Q. What was the punishment in Israel of one who cursed his father or mother?

A. Death. Lev. 20 : 9.

Q. What will the child who honors and loves his parents be always learning?

A. To honor and love God, our Father in heaven.

"Was not our Lord a little child,
Taught by degrees to pray?
By father dear and mother mild,
Instructed day by day?"

LESSON XLVI.

Q. Repeat the Sixth Commandment.

A. Thou shalt do no murder.

Q. How is it in our Bibles?

A. Thou shalt not kill.

Q. What is the first and last of all earthly blessings?

A. Life.

Q. What is the greatest evil which man can do to man?

A. To destroy his life.

Q. Who was the first murderer among men?

A. Cain, the first man who was born.

Q. Whose servant was Cain?

A. The servant of "that wicked one." 1 John 3 : 12.

Q. Who was "a murderer from the beginning"?

A. The devil. St. John 8 : 44.

Q. What did Cain expect when he had slain his brother?

A. "That every one who found him would slay him." Gen. 4 : 14.

Q. What was God's sentence upon him?

A. That he should be cursed from the earth, a fugitive and a vagabond. Gen. 4 : 11, 12.

Q. What was said by the Lord to Noah of him who sheddeth man's blood?

A. "By man shall his blood be shed." Gen. 9 : 6.

Q. Is it, then, murder to kill a murderer?

A. Not in rulers, judges, and officers acting under the law.

Q. How do rulers "bear the sword"?

A. As "ministers of God," with his authority. Rom. 13 : 4.

Q. Is it murder to slay in war?

A. Not in the soldier, who obeys the rulers of his country.

Q. Is it murder in the rulers who command him?

A. Not unless the war is unjust or needless.

Q. How do we know this?

A. Because God commanded some wars in the times of the Old Testament.

Q. How else?

A. Because Joshua, David, and many other saints were valiant warriors.

Q. How else?

A. Because John the Baptist, when the soldiers asked him what they should do, bade them "be content with their wages;" so that they were still to be soldiers. St. Luke 3 : 14.

Q. How else?

A. Because there are in the New Testament bright examples of soldiers whom God loved. St. Matt. 8 : 10; Acts 10 : 1–4.

Q. If an unjust and needless war take place, who break this commandment?

A. The rulers who make the war.

Q. If the rulers are chosen by the people, who break it?

A. The people, if they continue to choose and sustain such rulers.

Q. Is it murder to slay in self-defense one who seeks to slay us?

A. No; if one must die it should be he, for he is condemned by God as a murderer.

Q. Is it murder for a man to kill himself?

A. Yes; if he has his reason.

Q. Why is it murder?

A. Because God has not given him a right to take his own life; no more than to take the life of another.

Q. What is duelling?

A. When two men agree to try to kill each other, under certain rules.

Q. Is this murder?

A. Yes; both self-murder and the murder of another.

Q. Is it murder under the law of God to seek to kill, if death does not follow?

A. Yes; the guilt is in the intention.

Q. Is it murder, under the law of God, to kill in sudden passion?

A. Yes; if there is an intention to kill.

Q. Is it murder to kill by accident?

A. No; for there was no intention.

Q. Is it murder to kill through carelessness?

A. It has some degree of the same guilt.

Q. Does this commandment forbid any other injuries besides that of destroying life?

A. Yes; all injuries to the body, the health, strength, or beauty.

Q. What have been the chief temptations to murder?

A. Hatred, revenge, pride, and the desire of another's wealth.

Q. What feelings, then, does the commandment forbid?

A. All which thus lead us towards murder.

Q. Who is a murderer in the feelings of his heart?

A. "Whosoever hateth his brother." 1 John 3 : 15.

Q. What feelings does it command?

A. Kindness, forgiveness, and love.

Q. How did our Saviour interpret it?

A. By saying, "Whosoever is angry with his brother without a cause, shall be in danger of the judgment." St. Matt. 5 : 22.

Q. What is the blessing of the peacemakers?

A. "They shall be called the children of God." St. Matt. 5 : 9.

"Oh! might we all our lineage prove,
Give and forgive, do good and love,
By soft endearments in kind strife
Lightening the load of daily life!"

LESSON XLVII.

Q. Repeat the Seventh Commandment.

A. Thou shalt not commit adultery.

Q. When was marriage ordained?

A. When our first parents were made.

Q. What was the law of marriage, which was then fixed by their Maker?

Q. "A man shall leave his father and his mother, and shall cleave unto his wife, and they twain shall be one flesh." Gen. 2 : 24.

Q. Was it ever permitted that a man should take the wife of another man as his own?

A. Never, from the beginning of the world.

Q. Was it permitted that a woman should be married to the husband of another woman?

A. It was practised, and it was not forbidden; "but from the beginning it was not so." St. Matt. 19 : 8.

Q. What was that practice called?

A. Polygamy.

Q. Was it permitted that a man should put away his wife at his pleasure, and be married to another?

A. Not from the beginning, but "Moses suffered it for the hardness of men's hearts." St. Matt. 19 : 8.

Q. What does that mean?

A. That he did not forbid it, though it was wrong.

Q. What is it called, when a wife and husband are thus separated?

A. Divorce.

Q. What does our Lord say of it?

A. "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whosoever marrieth her which is put away, doth commit adultery." St. Matt. 19 : 9.

Q. What, next to the loss of life, is the greatest wrong that can be done to a man who is a husband?

A. That which is forbidden in this commandment.

Q. What does it destroy?

A. Love, peace, home, filial respect, parental duty, honor, property, and often health and life.

Q. What is the temptation to adultery?

A. The lust of the flesh.

Q. What righteous king fell under this temptation, and suffered much, though he repented?

A. David.

Q. How has our Saviour taught us to think of this commandment?

A. As one that reaches the very thoughts.

Q. What were his words?

A. "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." St. Matt. 5 : 28.

Q. What feelings, then, are forbidden by this commandment?

A. All which are unclean.

Q. Can these be spoken of freely?

A. No; there are things which "are not so much as to be named" amongst Christians. Eph. 5 : 3.

Q. How must they be escaped?

A. By praying silently, and forgetting them as soon as possible.

Q. What is the blessing of the pure in heart?

A. "They shall see God." St. Matt. 5 : 8.

"Dear soul, couldst thou become a child,
While yet on earth, meek, undefiled,
Then God himself were ever near,
And paradise around thee here."

LESSON XLVIII.

Q. Repeat the Eighth Commandment.

A. Thou shalt not steal.

Q. Who gives to every man his property?

A. God, by his providence.

Q. How can it lawfully become the property of another?

A. Only by gift or sale from the owner, or by some act of the law.

Q. What is every other way of obtaining his property from him?

A. Stealing.

Q. What is the boldest way of stealing?

A. Robbery by force.

Q. What is the most simple way?

A. Secret theft.

Q. How do men steal in business?

A. By all kinds of cheating.

Q. How do they steal in lawsuits?

A. By claiming what they ought not to have.

Q. How do they steal from those whom they owe?

A. By not paying them without delay.

Q. How do they steal from the nation?

A. By not paying their just taxes.

Q. How do they steal from the poor?

A. By refusing the aid which God has commanded to give them.

Q. How do they steal from God?

A. By not offering what is due for his service.

Q. Which of the apostles was a thief?

A. Judas Iscariot.

Q. What must those do who have stolen?

A. "Steal no more, but labor with their hands." Eph. 4 : 28.

Q. What did Zaccheus do if he had wronged any man by false accusation?

A. He "restored fourfold." St. Luke 19 · 8.

Q. What will prevent all temptation to steal?

A. "Be content with such things as ye have." Heb. 13 : 5.

Q. When shall we be fully content?

A. When we fully believe that God loves us and that we have a treasure in heaven.

"When I can say that God is mine,
When I can see thy glories shine,
I'll tread the world beneath my feet,
And all that men count rich and great.

LESSON XLIX.

Q. Repeat the Ninth Commandment.

A. Thou shalt not bear false witness against thy neighbor.

Q. What is false witness?

A. Lying.

Q. Who is thy neighbor?

A. Any person. St. Luke 10 : 36, 37.

Q. What is false witness against thy neighbor?

A. Lying, so as to injure any person.

Q. Why must we "speak every man truth with his neighbor"?

A. Because "we are members one of another." Eph. 4 : 25.

Q. If the truth were not spoken, what would follow?

A. No one could trust another.

Q. If we could not trust each other, what would follow?

A. We could not live together.

Q. What is the most wicked kind of false witness?

A. When, before a court, a person tells a falsehood, for the sake of destroying the life or character of an innocent man.

Q. What wicked king and queen set up such false witness against Naboth?

A. Ahab and Jezebel. 1 Kings 21 : 8–10.

Q. What punishment came upon them for this?

A. Dogs licked the blood of Ahab and devoured the body of Jezebel. 1 Kings 22 : 38; 2 Kings 9 : 36.

Q. What holier person was accused by false witnesses?

A. The Saviour of the world. St. Matt. 26 : 59–61.

Q. In false witness in courts, what other commandment is broken?

A. The third.

Q. What is the next kind of false witness against our neighbors?

A. Slander or backbiting.

Q. What is this?

A. Telling falsehoods in private, or publishing them, so as to hurt some one.

Q. Is it enough that we do not know an evil report to be false?

A. No; we must have good cause to believe it true, or else hold our peace.

Q. Is even this quite enough?

A. No; even if it be true, we must be slow and sorry to bear witness against our neighbor.

Q. What is the next kind of false witness?

A. Lying, even though not for the sake of hurting any other person.

Q. Who were struck dead for "lying to the Holy Ghost"?

A. Ananias and Sapphira. Acts 5 : 3, 5, 10.

Q. What is hypocrisy?

A. Pretending to be better than we are.

Q. Who were the chief hypocrites mentioned in the Scriptures?

A. The scribes and Pharisees, who hated our Saviour.

Q. Who is called "the father of lies"?

A. The devil. St. John 8 : 44.

Q. What was the first lie ever told in this world?

A. When the serpent said to Eve, "Ye shall not surely die." Gen. 3 : 4.

Q. "Who shall dwell in the tabernacle of the Lord"?

A. "He that speaketh the truth from his heart; he that hath used no deceit in his tongue, and hath not slandered his neighbor." Ps. 15 : 1-3.

"Lord, search my thoughts, and try my ways,
And make my soul sincere;
Then shall I stand before thy face,
And find acceptance there."

LESSON L.

Q. Repeat the Tenth Commandment.

A. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Q. What is coveting?

A. Desiring wrongly that which belongs to others.

Q. Is it coveting to desire to buy your neighbor's house?

A. No; not if he is willing to sell it.

Q. When is the desire a covetous desire?

A. When I wish it without regard to his wishes.

Q. When besides?

A. When it is beyond my power to obtain it.

Q. When besides?

A. When I ought not to obtain it if I could.

Q. When besides?

A. When my desire is selfish, grasping, and violent.

Q. When besides?

A. When I envy him.

Q. What is commonly called covetousness?

A. The love of money.

Q. Of what is it the root?

A. "Of all evil." 1 Tim. 6 : 10.

Q. How is it so?

A. Because it produces every other iniquity

Q. When Ahab had coveted the vineyard of Naboth, to what sins was he soon led?

A. To hatred, oppression, robbery, false witness, and murder.

Q. Where did the dreadful downfall of Judas Iscariot begin?

A. In his covetousness.

Q. Does this commandment differ from the other commandments?

A. Yes; they all directly command or forbid actions; this directly forbids desires and feelings.

Q. What is proved by this?

A. That "God's commandment is exceeding broad." Ps. 119 : 96.

Q. Has this commandment, for that cause, any greater power to awaken the conscience?

A. Yes; for St. Paul says, "I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet." Rom. 7 : 7.

Q. Why is this?

A. Because it reaches to the very thoughts of the heart.

Q. What should we learn, that we may be safe from this sin?

A. "In whatever state we are, therewith to be ontent." Phil. 4 : 11.

"If gayly clothed and proudly fed,
In lordly ease we dwell,
Remind us of thy manger bed,
And lowly cottage cell:
If pressed by penury severe,
In envious want we pine,
Oh! may thy Spirit whisper near,
How poor a lot was thine!"

LESSON LI.

Q. What dost thou chiefly learn by these commandments?

A. I learn two things; my duty towards God, and my duty towards my neighbor.

Q. Are all duties either towards God or towards my neighbor?

A. They are; but duties towards my neighbor are also duties towards God.

Q. Are there also duties towards yourself?

A. Yes; but they are all embraced in my duty towards God.

Q. Do you owe any duty to yourself which you do not also owe to your neighbor?

A. No, except that I am not in the same degree responsible for him as for myself.

Q. What is the measure of your love to him?

A. That I should love him as myself.

Q. What does this imply?

A. That I must do for myself what it is my duty to do for him.

Q. Can you do your duty to God without doing your duty to your neighbor?

A. No; "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4 : 20.

Q. Can you do your duty to your neighbor without doing your duty to God?

A. No; if I do not love God I do not love any one as I ought.

Q. If any one "should keep the whole law, and yet offend in one point," what does the word of God pronounce?

A. "He is guilty of all." St. James 2 : 10.

Q. How is that true?

A. Because he who breaks any commandment offends against the authority of the whole law, and of God who gave it.

Q. What is the condemnation pronounced by the law?

A. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3 : 10.

Q. Which is highest, our duty to God, or our duty to man?

A. Our duty to God is "the first and great commandment;" but our duty to man, which is the second, "is like unto it."

Q. What must we say of a morality which is without religion?

A. That it is but a poor and partial morality.

Q. What shall we say of a religion which is without morality?

A. That it is no true religion.

Q. Can any one who has rightly learned these two things hope to be justified before God by his obedience?

A. No; in the sight of God "shall no man living be so justified." Ps. 143 : 2.

Q. Who ever did these two things without fault?

A. One only; the man Christ Jesus.

Q. How can our efforts to do them be accepted?

A. Through his blood, which washes all their sinfulness away.

"Lord, thy commands are clean and pure,
Enlightening our beclouded eyes;
Thy threatenings just, thy promise sure,
Thy gospel makes the simple wise."

LESSON LII.

Q. What is thy duty towards God?

A. My duty towards God is to believe in him.

Q. Which of the Ten Commandments teach this duty?

A. The First and the Second.

Q. What does the First Commandment teach?

A. To believe in him alone.

Q. What does the Second Commandment teach?

A. To believe in him as he is revealed.

Q. How is God revealed to us?

A. In his Son, our Lord Jesus Christ.

Q. Who has seen the Father?

A. "He," said our Saviour, "that hath seen me." St. John 14 : 9.

Q. How else has God revealed himself to us?

A. By his Spirit that dwelleth in us.

Q. What are we bound to believe first of God?

A. "That he is, and that he is a rewarder of them that diligently seek him." Heb. 11 : 6.

Q. Who saith in his heart, "There is no God"?

A. "The fool." Ps. 53 : 1.

Q. What is such an one called?

A. An atheist.

Q. What altar did St. Paul find at Athens?

A. One with this inscription: "To the unknown God." Acts 17 : 23.

Q. Is it enough to believe that such an unknown God is?

A. No; for he is now declared to us and known.

Q. Why must we believe that he is a rewarder of them that diligently seek him?

A. Because the God of love, the only true God must be so.

Q. Why else are we obliged to believe it?

A. Because such have always been his own revelations of himself.

Q. Why else must we believe it?

A. Because without such faith it is impossible to please him.

Q. Why else?

A. Because we never shall seek him diligently unless we believe it.

Q. How must we diligently seek him?

A. Through Jesus Christ.

Q. Where does he require us to believe that he is a rewarder of those who seek him thus?

A. In every promise of the Gospel to them that believe.

Q. What knowledge is life eternal?

A. "To know the only true God, and Jesus Christ whom he has sent." St. John 17 : 3.

Q. If any do not believe in God, is it for want of evidence?

A. No; for in his works and word he is "clearly seen."

Q. Is it because they can not believe?

A. No; but because they do not wish to believe.

Q. Why do they not wish to believe in him?

A. Because "they do not like to retain him in their knowledge." Rom. 1 : 28.

Q. Why should they not?

A. "Because their deeds are evil." St. John 3 : 19.

Q. What is a dead faith?

A. Merely supposing a thing to be true.

Q. What is a living faith?

A. Relying on the truth with all the heart.

Q. What will be the fruit of a living faith in God?

A. Godly fear, godly trust, and godly obedience.

"Tell them, I AM, Jehovah said
To Moses, while earth heard in dread,
And smitten to the heart,
At once above, beneath, around,
All nature without voice or sound,
Replied, 'O Lord, THOU ART!'"

LESSON LIII.

Q. What is thy duty towards God?

A. My duty towards God is [*let the words be repeated*]; to fear him.

Q. What is "the whole duty of man"?

A. "Fear God and keep his commandments.' Ecc. 12 : 13.

Q. After the Ten Commandments were given to the Israelites, what wish did the Lord utter?

A. "Oh! that there were such an heart in them, that they would fear me and keep all my commandments always, that it might be well with them, and with their children forever!" Deut. 5 : 29.

Q. Is such fear meant as often makes the wicked miserable?

A. No; not a mere fear of punishment.

Q. Have evil spirits that fear?

A. Yes; "the devils believe and tremble." St. James 2 : 19.

Q. But ought we not to fear the wrath of God?

A. Yes; we must "fear him which is able to destroy both soul and body in hell." St. Matt. 10 : 28.

Q. What is the true fear of God besides this?

A. It is a holy and humble reverence.

Q. How does it show itself?

A. In the fear to transgress.

Q. But does it make obedience timid and fearful?

A. No more than that of a good child who both reveres and loves his parents.

Q. Why are we to "work out our salvation with fear and trembling"?

A. Just as the faithful master of a vessel, with many passengers, watches and trembles for their safety.

Q. If we truly fear God, shall we be otherwise fearful?

A. No; then we shall not fear even "them which kill the body." St. Matt. 10 : 28.

Q. Who are some of the persons mentioned in Scripture as having feared God?

A. Job, Joseph, Obadiah, and Cornelius.

Q. How did Job show it?

A. By "eschewing evil." Job 1 : 1.

Q. How did Joseph show it?

A. By refusing to "sin against God," and by pardoning his brethren. Gen. 39 : 9, and 50 : 19.

Q. How did Obadiah show it?

A. By hiding the prophets from the wrath of Jezebel, without fearing for his own life. 1 Kings 18 : 3, 4.

Q. How did Cornelius show it?

A. By "giving much alms to the people, and praying to God alway." Acts 10 : 2.

Q. If we fear the wrath of God so as to flee from sin, shall we always need to fear it?

A. No; "perfect love casteth out fear; because fear hath torment." 1 John 4 : 18.

Q. How long shall we need such fear?

A. As long as we are in danger of sinning.

Q. But will that holy fear of God which is our duty, ever entirely cease?

A. No; for the saints in glory sing, "Who shall not fear thee, O Lord, and glorify thy name!" Rev. 15 : 4.

"If thou wouldst reap in love,
First sow in holy fear:
So life a winter's morn may prove
To a bright endless year."

LESSON LIV.

Q. What is thy duty toward God?

A. My duty towards God [*let the words be repeated*]; to love him with all my heart, with all my mind, with all my soul, and with all my strength.

Q. Are these words found in the law of Moses as well as in the Gospel?

A. Yes; in the sixth chapter of Deuteronomy Deut. 6 : 5.

Q. Why are the heart, mind, soul, and strength all mentioned?

A. To show that our love to God should be all the love which we can give.

Q. What ought we to love most in every being?

A. Goodness.

Q. Why then should we love God with all our powers?

A. Because he is perfect goodness.

Q What does St. John say that God is?

A Love. 1 John 4 : 16.

Q. Why else should we love God with all our powers?

A. "Because he first loved us," more than all others can love us. 1 John 4 : 19.

Q. Does God, who is love, love the wicked?

A. Yes; but not as he loves the good.

Q. What is the difference?

A. He loves the good for their goodness, which he approves; he loves the wicked notwithstanding their wickedness, which he condemns.

Q. What blessings does he give alike to the good and the evil?

A. His sunshine and his rain, St. Matt. 5 : 45; life, and its many comforts, and the Gospel.

Q. But are not the wicked under his wrath and hate?

A. Yes; he "is angry with the wicked every day," and "hateth all workers of iniquity." Ps. 7 : 11; Ps. 5 : 5.

Q. How can this be?

A. As a just judge or righteous king condemns those whom he would gladly have saved, and hates that in them which is hateful.

Q. Are there any persons who love God as much as they ought?

A. Not while they are still sinful mortals; but many love him more than they love any other being.

Q. How shall we learn to love God as we lov our friends?

A. By looking to "God manifest in the flesh," the Lord Jesus. 1 Tim. 3 : 16.

Q. What is the blessing on those that love him?

A. "Grace be with all them that love our Lord Jesus Christ in sincerity." Eph. 6 : 24.

Q. What is the woe on him who loves him not?

A. "Let him be anathema." that is, accursed. 1 Cor. 16 : 22.

Q. By what rule must all love to him be tried?

A. By this which he has given, "If a man love me, he will keep my words." St. John 14 : 23.

"Oh! let me love thee day and night
With all my heart, with all my might:
Oh! come, thyself my soul prepare,
And make thy dwelling ever there!"

LESSON LV.

Q. What is thy duty towards God?

A. My duty towards God is [*let the words be repeated*]; to worship him.

Q. What is worship?

A. Honor.

Q. What honor only is now called worship?

A. Such honor as is due to God.

Q. With what honor must he be worshipped?

A. With such as he has appointed.

Q. What kind of worship has he forbidden?

A. The worship of images called by his name.

Q. How do we know what acts of worship are appointed by him?

A. From his word.

Q. How else?

A. From that sense of what is right and due, which he has given to all men.

Q. What do we declare in all acts of worship?

A. The glory and excellence of God.

Q. How do we declare it?

A. By prayers, and words of praise and adoration.

Q. How else?

A. By psalms and hymns, and spiritual songs, with all sacred music.

Q. How else?

A. By reverential signs and postures, such as kneeling, standing, stretching the hands towards heaven, uncovering the head or feet.

Q. How else?

A. By temples and churches, built to his honor.

Q. Has God, in his word, appointed all these acts of worship?

A. Yes; either under the law or the Gospel.

Q. What form of prayer is appointed in the Scriptures?

A. The Lord's prayer.

Q. What other prayers are found in the Bible?

A. That of our Saviour when he raised Lazarus; that which he uttered in the night before his death, and which is called his sacrificial prayer; and prayers of Moses, David Solomon, Elijah, Ezra, and Daniel.

Q. Are there forms of praise and adoration in the Bible?

A. Yes; that which the apostles uttered with one accord, Acts 4 : 24; and those of saints and angels in heaven, Is. 6 : 3; Rev. 4 : 8, 11; 5 : 9 10, 12, 13; besides the Psalms.

Q. Who wrote the Psalms?

A. David, and other holy men of old.

Q. Where were many of them sung?

A. In the temple.

Q. What provision was made for that portion of the worship?

A. The Levites formed great companies of singers, with many instruments of music.

Q. What examples have we in the Bible of kneeling in worship?

A. Those of Solomon, 2 Chron. 6 : 13; Elijah, 1 Kings 18 : 42; Ezra 9 : 5; Daniel, Dan. 6 : 10; the disciples at Tyre, Acts 21 : 5; St. Paul, Acts 20 : 36; and our Saviour, St. Luke 22 : 41.

Q. Is that the only proper posture?

A. No; standing may be used, or any other posture of reverence; but not sitting, except from weakness.

Q. What other kinds of worship were offered by the patriarchs and the Jews?

A. Sacrifice and incense.

Q. How long had sacrifices been offered?

A. Ever since the fall.

Q. Who first appointed them?

A. Without doubt, God, who afterwards often commanded them.

Q. Who offered the first which are mentioned in the Scripture?

A. Cain and Abel.

Q. Would it be right to offer sacrifice now?

A. No; it ceased to be right at the death of our Lord.

Q. Why did it cease to be right?

A. Because all sacrifices before were shadows of his sacrifice, which is the only real sacrifice for sin.

Q. What was incense?

A. A substance which was burned, and so sent out a pleasant fragrance.

Q. Was this an important part of worship?

A. Not where it was not commanded; it was an emblem of prayer. Rev. 5 : 8.

Q. Where was the public worship of the Jews?

A. At first in the tabernacle; afterwards in the temple; and still later, also in the synagogues.

Q. What other worship had they?

A. That of families; and that of individuals in secret.

Q. Have we the same kinds?

A. Yes; in the church, the family, and the chamber.

Q. Is the heart alone concerned in worship?

A. The body also should have its part.

Q. How does God desire that our outward worship should be arranged?

A. "In the beauty of holiness." Ps. 29 : 2.

Q. How must we worship him inwardly?

A. "With reverence and godly fear." Heb. 12 : 28.

"We'll crowd thy gates with thankful songs,
High as the heavens our voices raise;
And earth, with her ten thousand tongues,
Shall fill thy courts with sounding praise."

LESSON LVI.

Q. What is thy duty towards God?

A. My duty towards God is [*let the words be repeated*]; to give him thanks.

Q. What is said of this duty by the Psalmist?

A. "It is a good thing to give thanks unto the Lord." Ps. 92 : 1.

Q. Has God assured us that he loves a thankful heart?

A. Yes: "This is the will of God in Christ Jesus concerning you." 1 Thess. 5 : 18.

Q. When is it his will that we should give him thanks?

A. "In every thing give thanks." 1 Thess. 5 : 18.

Q. For what shall we give him thanks?

A. "For all his goodness and loving-kindness to us and to all men."

Q. For what first?

A. For our very life; "our creation and preservation."

Q. For what next?

A. "For all the blessings of this life."

Q. For what, above all?

A. "For the redemption of the world through our Lord Jesus Christ; for the means of grace, and for the hope of glory."

Q. What thought should make us still more thankful?

A. That we have deserved none of these blessings.

Q. When should we especially give God thanks?

A. When we have just received special mercies.

Q. With what shall we first give thanks?

A. With the feelings of our hearts.

Q. With what shall we next give thanks?

A. With the words of our lips.

Q. With what shall we finally give thanks?

A. With our lives, in godly obedience.

Q. May we ever make thank-offerings of our property?

A. Yes; by giving to works of piety and charity.

Q. What effect will a habit of giving thanks have on ourselves?

A. It will make us the happiest of mankind

Q. How will it have such an effect?

A. By filling our minds with the goodness of our Father in heaven.

Q. In what other way also?

A. By fixing our thoughts constantly on pleasing subjects; "a joyful and pleasant thing it is to be thankful." Ps. 147 : 1.

Q. Whose employment does it resemble?

A. That of angels above.

Q. Can you ever cease to give thanks, if you know and love God?

A. No: "I will sing praise to my God while I have my being." Ps. 104 : 33.

"I'll praise my Maker with my breath;
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures."

LESSON LVII.

Q. What is thy duty towards God?

A. My duty towards God is [*let the words be repeated*]; to put my whole trust in him.

Q. Whom do we trust?

A. Those whom we love.

Q. Why do we trust them?

A. Because we know that they wish to do us good.

Q. But, besides their love, what else must you trust?

A. Their wisdom and their power.

Q. Why must you trust these?

A. Because otherwise they may not be able to do the good which they wish.

Q. Can you, then, put a perfect trust in any man?

A. No; because all are imperfect in wisdom, power, and love.

Q. Why can you put your *whole* trust in God?

A. Because he can do all things, and will do hat which is best.

Q. How may you trust in good men?

A. As the instruments of God.

Q. Have all men a right to put their trust in God?

A. All may trust in him as the righteous King and Judge of all the earth.

Q. Have all a right to trust that he will defend them, and make them happy?

A. No; he has not promised it to the wicked.

Q. Who may put such a trust in him?

A. All his servants.

Q. To whom shall all things work together for good?

A. "To them that love God." Rom. 8 : 28.

Q. What trust may a penitent sinner have?

A. Trust in all the promises of mercy for the penitent.

Q. In what parable are we told of one who did not trust in God?

A. In the parable of the talents and the slothful servant.

Q. How did his want of trust appear?

A. He thought his lord a hard man.

Q. In what are men tempted to put their trust?

A. In their power, their wealth, their health, their talents, or their friends

Q. What will be the end of such trust?

A. Disappointment and shame.

Q. In what else do some foolish and bad men trust?

A. In what they call chance.

Q. What is that?

A. Only what God permits to happen.

Q. What says the word of the Lord of a false trust?

A. "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17 : 5.

Q. To what is he compared?

A. "He shall be like the heath in the desert." Jer. 17 : 6.

Q. What says the same word of a true trust?

A. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. 17 : 7.

Q. To what is he compared?

A. "He shall be as a tree planted by the waters." Jer. 17 : 8.

Q. What conduct must be joined with our trust?

A. "Trust in the Lord, and do good" Ps. 37 : 3.

Q. What may we then say without doubting?

A. "Thou wilt keep him in perfect peace, whose mind is staid on thee; because he trusteth in thee." Is. 26 : 3.

"When first before his mercy-seat
Thou didst to him thine all commit,
He gave thee warrant from that hour
To trust his wisdom, love, and power."

LESSON LVIII.

Q. What is thy duty towards God?

A. My duty towards God is [*let the words be repeated*]; to call upon him.

Q. What is calling upon God?

A. Prayer.

Q. What is promised to those who call upon God?

A. "Whosoever shall call upon the name of the Lord shall be saved." Rom. 10 : 13.

Q. Shall all who pray be saved?

A. All who earnestly and faithfully pray for salvation through the Saviour.

Q. May we call with prayer on any other being but God?

A. No; nothing is asked in the same manner of any creature.

Q. By which Commandment, then, is such prayer forbidden?

A. By the First.

Q. Why is not prayer like any request which may be made of our fellow-men?

A. Because in prayer we seek what no creature has power to give.

Q. Why else?

A. Because no creature has a mind which can know all the wants of all who pray.

Q. Why else?

A. Because we do not know that God has given to any invisible creature such an office as would make it right to ask of him any thing.

Q. Why else?

A. Because all good beings above us will do exactly what is the will of God, without our requests.

Q. For what must we call upon God?

A. For all things which are needful, both for our bodies and for our souls.

Q. By what promise are we encouraged thus to pray?

A. "All things whatsoever ye shall ask in prayer, believing, ye shall receive." St. Matt. 21 : 22.

Q. By what promise are we especially encouraged to pray for the Holy Spirit?

A. "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" St. Luke 11 : 13.

Q. How are we encouraged to private prayer?

A. "Pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly." St. Matt. 6 : 6.

Q. How are we encouraged to pray together?

A. "If two of you," says our Lord, "shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." St. Matt. 18 : 19.

Q. What are we taught by the parable of the unjust judge?

A. "That men ought always to pray and not to faint." St. Luke 18 : 1.

Q. How often should we pray?

A. "Without ceasing." 1 Thess. 5 : 17.

Q. Can that mean that we should always be engaged in prayer?

A. No; but that we should pray very often, and never break off the practice of prayer.

Q. When should you chiefly call upon God?

A. Every day, at morning, noon, and evening; and on the Lord's day, and other Christian festivals or fasts.

Q. How often did Daniel pray in his chamber?

A. Three times a day. Dan. 6 : 10.

Q. How often did David pray?

A. At "evening, and morning, and at noon." Ps. 55 : 17.

Q. What are we forbidden to use when we pray?

A. "Vain repetitions, as the heathen did, who thought that they should be heard for their much speaking." St. Matt. 6 : 7.

Q. Is it calling upon God to pray to the Lord Jesus?

A. Yes; so did Stephen. Acts 7 : 59.

Q. By what way must we always draw nigh to God?

A. "By that new and living way, which Christ hath consecrated for us." Heb. 10 : 20.

Q. What is that way?

A. His atoning death, through which we and our prayer are accepted.

"In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer."

LESSON LIX.

Q. What is thy duty towards God?

A. My duty towards God is [*let the words be repeated*]; to honor his holy name and his word.

Q. Which of the Ten Commandments command this?

A. The Third and the Fourth.

Q. How does the Third Commandment teach you to honor his holy name?

A. By never taking it in vain, and by thus keeping it holy.

Q. How does the Fourth Commandment teach you to honor his word?

A. By keeping holy the day on which his word is chiefly preached and heard.

Q. How else?

A. By honoring all his ordinances, of which his word is one, and his Sabbath another.

Q. What other ordinances of God, besides these, are to be thus honored?

A. His sacraments, his church, his ministry, his temples.

Q. Do we honor him, when we honor these?

A. Yes; for they all belong to him, and are consecrated to his service.

Q. How shall we honor his word?

A. By hearing and reading it, constantly carefully prayerfully, and obediently.

Q. How shall we honor the sacraments?

A. By witnessing them with reverence, and re-

ceiving and afterwards remembering them with faith.

Q. How shall we honor the church?

A. By abiding in its communion, keeping its laws, and seeking that many may be added to it, of such that shall be saved.

Q. How shall we honor the ministry?

A. By gladly following the word which they preach by his command.

Q. How shall we honor his temples?

A. By "keeping our feet when we go to the house of God," with sacred reverence. Eccl. 5 : 1.

Q. Has he anywhere in his word joined together holy seasons and places, as alike to be honored?

A. Yes; when he says, "Ye shall keep my Sabbaths, and reverence my sanctuary." Lev. 19 : 30.

Q. What befel Nadab and Abihu, when they offered strange fire before the Lord?

A. They were consumed. Lev. 10 : 1, 2.

Q. What befel Uzzah, when he touched the ark?

A. "He died by the ark of God." 2 Sam. 6 : 7.

Q. What befel King Uzziah when he attempted to offer incense, which it belonged to the priests alone to do?

A. He became a leper. 2 Chron. 26 : 18–21.

Q. What will be the reward of those who honor the Lord?

A. He has said, "Them that honor me, I will honor." 1 Sam. 2 : 30.

"The King himself comes near,
To feast his saints to-day:
Here may we sit, and see him here,
And love, and praise, and pray."

LESSON LX.

Q. What is thy duty towards God?

A. My duty towards God is [*let the words be repeated*]; and to serve him truly all the days of my life.

Q. How must you serve God?

A. By doing that work which he has given me to do.

Q. Does he need your service?

A. No; but he employs us as instruments of his love.

Q. Do not all things serve God?

A. Yes; but the wicked do not serve him willingly.

Q. How then can they serve him at all?

A. "Like the horse and mule, whose mouths must be held with bit and bridle." Ps. 32 : 9

Q. What kind of service does he demand from lower animals than man?

A. Such as their nature can render.

Q. What kind of service does he demand from us?

A. That of willing and upright hearts

Q. Why should we serve God?

A. Because he made us.

Q. Why else?

A. Because his service is all which is right and good.

Q. Why else?

A. Because he has redeemed us unto himself.

Q. Why else?

A. Because his servants shall be blessed for ever.

Q. When will the laborers receive their hire?

A. At the going down of the sun.

Q. What kind of servants must we own ourselves at last?

A. "Unprofitable servants." St. Luke 17 : 10.

Q. What will be the answer of the Lord to the account of one who has truly sought to serve him?

A. "Well done, thou good and faithful servant." St. Matt. 25 : 21.

Q. How can we hope to serve God thus?

A. By his Holy Spirit.

"Oh! bless'd the land, the city bless'd,
Where Christ the Ruler is confess'd!
Oh! happy hearts and happy homes,
To whom this King in triumph comes!"

LESSON LXI.

Q. What is thy duty towards thy neighbor?

A. My duty towards my neighbor is to love

him as myself, and to do to all men as I would they should do unto me.

Q. What does our Saviour declare to be the second great commandment, like unto the first?

A. "Thou shalt love thy neighbor as thyself." St. Matt. 22 : 39.

Q. Are these words found in the law of Moses?

A. Yes; in the nineteenth chapter of Leviticus. Lev. 19 : 18.

Q. What precept did he pronounce in the Sermon on the Mount, to be "the law and the prophets"?

A. "All things whatsoever ye would that men should do to you, do ye even so to them." St. Matt. 7 : 12.

Q. What name is often given to this rule?

A. The Golden Rule.

Q. Who is our neighbor?

A. Every one who is within our reach.

Q. What parable teaches this?

A. That of the good Samaritan.

Q. Is it right to love ourselves?

A. Yes; God has so made us; we can not do otherwise.

Q. How may we safely love ourselves?

A. As we love our neighbor.

Q. But must not some be dearer to us than others?

A. Yes; and we may love ourselves as we love our dearest friends.

Q. What is the greatest love that one can show for others?

A. "That a man lay down his life for his friends." St. John 15 : 13.

Q. Is this possible?

A. "Peradventure for a good man some would even dare to die." Rom. 5 : 7.

Q. Can it become a duty?

A. "We ought to lay down our lives for the brethren." 1 John 3 : 16.

Q. Would it be a duty to die for a single person?

A. Not commonly, at least; we are but to love our neighbor *as* ourselves.

Q. What example should make us willing to die, that *many* others might be preserved?

A. The example of our Saviour.

Q. Who have followed that example?

A. The martyrs, who, knowing that all would not be put to death, gave themselves up, that others might be spared.

Q. What do you really desire that others should do to you?

A. That which is for my real good.

Q. Do you not wish that which would give you present pleasure?

A. Not in my heart, if it would be dangerous.

Q. What then must you do to your neighbor?

A. That which is for his real good.

Q. If this duty were faithfully done, what would be the state of the world?

A. All would be peace, love, and happiness.

Q. Why do we not do it?

A. Because our hearts are selfish.

Q. How can they cease to be thus selfish?

A. Through the grace of God, which changes the heart.

"Thus saith the first and great command,
'Let all thy inward powers unite
To love thy Maker and thy God,
With utmost vigor and delight.
Then shall thy neighbor next in place,
Have thine affection and esteem,
And let thy kindness to thyself
Measure and rule thy love to him.'"

LESSON LXII.

Q. What is thy duty towards thy neighbor?

A. My duty towards my neighbor is [*let the words be repeated*]; to love, honor, and succor my father and mother.

Q. Who should be to a child the dearest of all created beings?

A. His parents.

Q. What is his first duty to his parents.

A. Love.

Q. How must he show his love?

A. By striving to obey them in all things.

Q. Which commandment commands this?

A. The Fifth.

Q. What is the word employed in that commandment?

A. Honor.

Q. What must be his manner towards them in their presence?

A. Always affectionate and respectful.

Q. How must he speak of them in their absence?

A. With reverence and tenderness.

Q. If he see faults in them, how must he act?

A. As if he saw none, unless some other dut makes it necessary to do otherwise.

Q. What is succor?

A. Assistance to those who need.

Q. When do parents need such succor?

A. When they are in danger, or poor, or sick, or aged.

Q. When Saul was in danger of being slain in battle, what did Jonathan do for his succor?

A. He fought for him, and died with him. 1 Sam. 31 : 2.

Q. When parents are poor, what is the duty of children?

A. To aid and support them, as far as they can.

Q. When a parent is sick, how shall his children succor him?

A. By being with him, if possible, and watching, nursing, and comforting him in every way.

Q. When a parent is aged, how shall his children succor him?

A. By affording him every possible relief in his infirmities.

Q. How did our Saviour succor his mother when he was dying?

A. By commanding his beloved disciple John to be a son to her. St. John 19 : 27.

Q. Can children ever outgrow these duties?

A. Never; love, honor, and succor are always

due, even when children are too old to be commanded.

Q. What is the duty of parents to children?

A. To love them, provide for them while they are young, and "bring them up in the nurture and admonition of the Lord." Eph. 6 : 4.

Q. What does the word of God warn them not to do?

A. Not "to provoke their children to wrath" by harshness. Eph. 6 : 4.

Q. What other error does it forbid?

A. That of letting them sin without correction. Prov. 13 : 24.

Q. Does any one ever stand in the place of a parent?

A. Yes; sometimes grandparents; sometimes uncles and aunts; and sometimes even elder brothers and sisters.

Q. How ought these, then, to be treated?

A. With like respect and obedience.

Q. What does the Bible say of "the eye that mocketh at his father, and despiseth to obey his mother"?

A. "The ravens of the valley shall pick it out, and the young eagles shall eat it." Prov. 30 : 17.

Q. Who were examples of duty to parents?

A. Shem and Japheth; Isaac; Joseph; and our blessed Saviour.

"On no sweet sister's faithful breast,
Wouldst thou thine aching forehead rest,
On no kind brother lean;
But who, O perfect, filial heart!
E'er did like thee a true son's part,
Endearing, firm, serene?"

LESSON LXIII.

Q. What is thy duty towards thy neighbor?

A. My duty towards my neighbor is [*let the words be said*]; to honor and obey the civil authority.

Q. Who are the civil authority?

A. Our rulers in the state and nation.

Q. Which of the Ten Commandments commands this?

A. The Fifth, in its spirit.

Q. What is its spirit?

A. That we should honor and obey those whom God has set over us.

Q. Has he set over us our civil rulers?

A. Yes; "the powers that be are ordained of God." Rom. 13 : 1.

Q. What does St Paul command?

A. "Let every soul be subject unto the higher powers." Rom. 13 : 1.

Q. What does St. Peter command?

A. "Fear God: honor the king;" "submit yourselves to every ordinance of man for the Lord's sake." 1 Pet. 2 : 17, 13.

Q. What does our Lord command?

A. "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's." St. Matt. 22 : 21.

Q. What is our duty to the civil authority?

A. To obey the laws.

Q. What else?

A. Not "to speak evil of dignities." St. Jude 8.

Q. What else?

A. To pay "tribute to whom tribute is due;" to bear cheerfully taxes and other public burdens. Rom. 13 : 7.

Q. What else?

A. To pray "for kings and all that are in authority." 1 Tim. 2 : 2.

Q. What do we ask in the Litany for Christian rulers and magistrates?

A. That they may have grace "to execute justice, and to maintain truth."

Q. From what sins against the civil authority do we pray to be delivered?

A. "From all sedition, privy conspiracy, and rebellion."

Q. What do we ask for "the President of the United States, and all who are in authority"?

A. That they may be "replenished with the grace of God's Holy Spirit."

Q. What are the feelings called, which a Christian should have towards his rulers and his country?

A. Loyalty and patriotism.

Q. When may a ruler be disobeyed?

A. When he exceeds his legal power.

Q. When must he be disobeyed?

A. When he commands what God has forbidden. Acts 5 : 29

Q. Who, in our country, elect the civil authority?

A. The people.

Q. Who must answer to God for what is done the people or their rulers?

A. Both.

Q. Whom are the people bound to choose for their rulers?

A. Those who will do justly.

Q. To what may a wicked ruler be compared?

A. To "a roaring lion and a ranging bear." Prov. 28 : 15.

Q. Is it the whole duty of an American citizen to obey the civil authority?

A. No; he must also help to choose those who will command nothing wrong.

"The rulers of our land defend;
Their righteousness uphold;
That they and we may prosper, send
True wisdom to the old;
With piety the young men bless;
And through the nation shed abroad
True virtue and the fear of God,
A nation's happiness."

LESSON LXIV.

Q. What is thy duty towards thy neighbor?

A. My duty towards my neighbor is [*let the words be said*]; to submit myself to all my governors, teachers, spiritual pastors and masters.

Q. Who are your governors?

A. Those to whose charge I have been intrusted by my parents, or in any other proper manner.

Q. If a child loses his parents, who are then his governors?

A. His guardians.

Q. To whose charge besides is he then intrusted for religious instruction?

A. To that of his sponsors.

Q. When a child is absent from his parents, who are his governors?

A. Those whom they bid him obey.

Q. How should you submit yourself to them?

A. As I would to my parents, so far as they take the place of my parents.

Q. What is your duty to your teachers?

A. To learn from them and obey them, as my parents desire and direct.

Q. Who are your spiritual pastors?

A. The minister of the parish, or any other who may stand in his stead, and the bishop of the diocese.

Q. How should you submit yourself to them?

A. By showing reverence for their office, and receiving gladly and obediently the word of God from their hands.

Q. What does St. Paul say of your duty to them?

A. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as those that must give account." Heb 13 : 17.

Q. Who are your masters?

A. Those who employ me.

Q. What is your duty to masters?

A. To "obey them in all things; not with eye service, but in singleness of heart." Col. 3 : 22.

Q. In doing this, whom do you serve?

A. "The Lord Christ." Col. 3 : 24.

Q. What did St. Paul bid Titus exhort servants to do?

A. "To be obedient unto their own masters, and to please them well in all things, not answering again, not purloining, but showing all good fidelity," Tit. 2 : 9, 10.

Q. What is the duty of your governors to you?

A. The same with that of parents: love, kindness, and watchfulness.

Q. What is the duty of your teachers to you?

A. To teach and guide me wisely and faithfully.

Q. What is the duty of your spiritual pastors to you?

A. To feed me with the word of God; to reprove, rebuke, exhort, and to watch for my soul.

Q. What is the duty of your masters to you?

A. To "give unto me that which is just and equal, forbearing threatening." Col. 4 : 1; Eph. 6 : 9.

Q. If any of them should command or teach what you know to be wrong, what must you do?

A. I "ought to obey God rather than men.' Acts 5 : 29.

"Soon will our earthly race be run,
Our mortal frame decay;
Children and teachers one by one,
Must die and pass away.

Great God, impress this serious thought,
To-day, on every breast;
That both the teachers and the taught
May enter to thy rest."

LESSON LXV.

Q. What is thy duty towards thy neighbor?

A. My duty towards my neighbor is [*let the words be said*]; to order myself lowly and reverently towards my betters.

Q. What do you mean by "ordering yourself"?

A. Behaving.

Q. Who are your "betters"?

A. Those who are older, wiser, higher, or really better.

Q. What is your duty to the aged?

A. To "rise up before the hoary head, and honor the face of the old man." Lev. 19 : 32.

Q. What was the end of those young persons who cried to Elisha, "Go up, thou bald head"?

A. Bears tore them in pieces. 2 Kings 2 : 24.

Q. When aged persons are infirm in body or mind, how should you treat them?

A. With careful respect and tenderness.

Q. How should you order yourself towards those who are wiser than you?

A. I should hear them with attention, and profit by their advice.

Q. How should you order yourself towards those who are higher than you, in any respect?

A. I should "render to all their dues; honor to whom honor." Rom. 13 : 7.

Q. Are the rich to be respected more than the poor?

A. No; every one is to be respected who does not act wickedly.

Q. But may you treat with scorn those whom you do not treat "reverently"?

A. No; I must despise no one.

Q. How are you to order yourself reverently towards those who are really better than yourself?

A. I must speak of them with praise, whatever the world may say.

Q. How else?

A. I must seek to follow their good example.

Q. What is the conduct, in this respect, of him who "shall dwell in the tabernacle" of God, and "rest upon his holy hill"?

A. He "maketh much of them that fear the Lord." Ps. 15 : 4.

Q. What is that spirit which makes a person act and feel as if he had no betters?

A. Pride.

Q. Can God approve such a spirit?

A. "God resisteth the proud, but giveth grace unto the humble." St. James 4 : 6.

Q. When our Lord said, "Come unto me," and "learn of me," what spirit did he declare to be his own?

A. He said, "For I am meek and lowly in heart." St. Matt. 11 : 28, 29.

Q. By what sign did he show it?

A. By washing the feet of his disciples.

Q. Why did he do this?

A. He said, "That ye should do as I have done to you." St. John 13 : 15.

Q. How then should we be disposed to think of each other?

A. "In lowliness of mind let each esteem others better than themselves." Phil. 2 : 3.

"Lord, forever at thy side
Let my place and portion be:
Strip me of the robe of pride;
Clothe me with humility."

LESSON LXVI.

Q. What is thy duty towards thy neighbor?

A. My duty towards my neighbor is [*let the words be said*]; to hurt nobody by word or deed.

Q. Which of the Ten Commandments require this?

A. All the last six.

Q. What is the greatest hurt that can be done by one man to the person of another?

A. Murder.

Q. What is the greatest hurt that can be done him in his family?

A. Adultery.

Q. What is the greatest hurt that can be done him in his property?

A. Theft.

Q. What is the greatest hurt that can be done him by word?

A. False witness.

Q. What disposition of the heart leads to most of these sins?

A. Coveting.

Q. Do we ever wish to hurt those whom we love?

A. No: "Love worketh no ill to his neighbor." Rom. 13 : 10.

Q. How, then, may you be safe from the danger of hurting any one?

A. By loving all.

Q. Can you be guilty of hurting others when you did not intend it?

A. Yes; by carelessness.

Q. How careful should you be not to hurt any one?

A. As careful as I should be not to be hurt.

Q. When you have injured any one, what is your duty?

A. To repair the injury if I can.

Q. And what, if you cannot?

A. To make the best amends in my power.

Q. How can we hurt any one otherwise, besides hurting his person, his family, his property, or his character?

A. We can hurt and wound his feelings.

Q. Is it enough not to wish to hurt any one?

A. No; we must wish and strive to do him good.

Q. If you neglect to do any one the good which you can, do you hurt him?

A. Yes; by neglect.

Q. When people say, then, that they have never done any harm to any one, do they know what they say?

A. No; for all have certainly left undone much good to others which they could and should have done.

"Bless'd are the sons of peace,
Whose hearts and hopes are one;
Whose kind designs to serve and please
Through all their actions run.
Thus on the heavenly hills
The saints are bless'd above,
Where joy, like morning dew distills,
And all the air is love."

LESSON LXVII.

Q. What is thy duty towards thy neighbor?

A. My duty towards my neighbor is [*let the words be said*]; to be true and just in all my dealings.

Q. Which of the Ten Commandments command this?

A. The Eighth and Ninth.

Q. What is it which tempts men not to be true and just in their dealings?

A. The desire of gain at the expense of their neighbor.

Q. What is that?

A. Coveting

Q. If they yield to the temptation, what is it?

A. Stealing.

Q. What is the injustice of superiors to inferiors called?

A. Oppression.

Q. How may you be unjust towards those whom you employ?

A. By making a hard bargain for their services.

Q. How else?

A. By demanding more than they undertook to do.

Q. How else?

A. By paying them less than we promised, or not at all.

Q. How else?

A. By not paying them at once.

Q. How may you be unjust towards those who employ you?

A. By neglecting my work, or doing it carelessly.

Q. How may you be untrue in buying?

A. By pretending to think that the thing which I buy is worth less than its real value.

Q. How may you be untrue in selling?

A. By demanding more than the true value of the thing which I sell.

Q. How else?

A. By pretending that it is what it is not.

Q. What will make you always true and just?

A. Love to my fellow-men.

Q. What rule will carry you safe through all your dealings?

A. To do as I would that others should do to me.

Q. Is it quite enough to do this duty honestly towards men?

A. No; we must also "do it heartily as to the Lord, and not unto men" only. Col. 3 : 23.

Q. What must he that doeth wrong expect?

A. That he "shall receive for the wrong which he hath done." Col. 3 : 25.

Q. What should both the rich and poor, and all masters and servants remember?

A. That with God "there is no respect of persons." Col. 3 : 25.

"Teach me, my God and King,
In all things thee to see;
And what I do in any thing,
To do it as for thee!
If done beneath thy laws,
E'en servile labors shine;
Hallowed is toil if this the cause;
The meanest work divine."

LESSON LXVIII.

Q. What is thy duty towards thy neighbor?

A. My duty towards my neighbor is [*let the words be said*]; to bear no malice nor hatred in my heart.

Q. Which of the Ten Commandments commands this?

A. The Sixth.

Q. How is it mentioned in that commandment?

A. Because "whosoever hateth his brother is a murderer." 1 John 3 : 15.

Q. What feelings ought you to have in your heart?

A. We should be "kind one to another, tender hearted, forgiving one another." Eph. 4 : 32.

Q. What is the chief temptation to malice and hatred?

A. The desire of revenge.

Q. If you love those that love you, is that enough?

A. No: "sinners love those that love them." St. Luke 6 : 32.

Q. What, then, is the rule of the Gospel?

A. "Love your enemies; do good to them which hate you." St. Luke 6 : 27.

Q. Are you the best judge whether you have been really injured, or how far?

A. Not always; for my feelings may lead me astray.

Q. If you have really been injured, how should you try to feel?

A. As if the injury had been done to some other person.

Q. Do men ever have malice and hatred when they know that they have received no injury?

A. Yes; so Cain hated Abel.

Q. Why did he hate and slay him?

A. "Because his own works were evil, and his brother's righteous." 1 John 3 : 12.

Q. Why did the brethren of Joseph hate him?

A. Because his father loved him more than them.

Q. Why did the Scribes and Pharisees hate our Saviour?

A. "They loved darkness rather than light, because their deeds were evil." St. John 3 : 19.

Q. Whom may you hate?

A. The Evil One and all his host.

Q. May you hate wicked men?

A. I must hate their wickedness; but I must love them as God loves them, and seek to do them good.

Q. From what example shall we learn how to hate and to love?

A. From that of our blessed Saviour.

Q. What did he say of those who crucified him?

A. "Father, forgive them; for they know not what they do." St. Luke 23 : 34.

"Faith must conquer, hope must bloom,
As our onward way we wend,
Else we come not through the gloom.
But with earth they also end.
Thou, O love! dost stretch afar
Through the wide eternity,
And the soul arrayed in thee
Shines forever as a star."

LESSON LXIX.

Q. What is thy duty towards thy neighbor?

A. My duty towards my neighbor is [*let the words be said*]; to keep my hands from picking and stealing.

Q. Which of the Ten Commandments commands this?

A. The eighth.

Q. What is picking?

A. Taking little things.

Q. To which are children most tempted; to picking, or to stealing things of greater value?

A. To picking.

Q. Is it a sin to take little things belonging to their parents?

A. Yes; unless they have reason to think that their parents would be willing.

Q. What is the next step from picking?

A. To stealing.

Q. Which is the most guilty, a schoolboy who steals fruit or fowls, or a poor man who steals clothes or money?

A. I do not know.

Q. How can you be guilty of stealing, without taking any thing?

A. By destroying the property of others.

Q. What is one of the first sins of that kind?

A. Breaking windows.

Q. What is the last?

A. Burning buildings.

Q. What is the rule for shunning this temptation?

A. To do to the owner of any thing as I would have him do to me.

Q. What other rule will help you?

A. To attend to my own business.

Q. What other?

A. To be content with what I have.

Q. What other?

A. To remember the all-seeing eye of God.

Q. What was an Israelite commanded to do, if he saw the ass or ox of another go astray?

A. To bring it back, even though the owner were his enemy. Ex. 23 : 4.

Q. If you find any thing which another person has lost, can you keep it?

A. Not without the guilt of stealing.

Q. Who became a leper for receiving money and raiment under a false pretense?

A. Gehazi, the servant of Elisha. 2 Kings 5 : 27.

Q. What feelings will always follow him who steals?

A. Shame, contempt of himself, and fear of detection.

Q. Can he always hide his sin?

A. It will find him out at last.

Q. How may you best keep your hands?

A. By keeping my heart.

"Oh! keep me in thy heavenly way,
And bid the tempter flee;
And let me never, never stray
From happiness and thee!"

LESSON LXX.

Q. What is thy duty towards thy neighbor?

A. My duty towards my neighbor is [*let the*

words be said]; and my tongue from evil speaking, lying, and slandering.

Q. What is slandering?

A. Telling that which is false and malicious of others.

Q. Which Commandment forbids this?

A. The Ninth.

Q. What does St. James call the tongue?

A. "A world of iniquity." St. James 3 : 6.

Q. What does he say of him that offends not in word?

A. That he "is able to bridle the whole body." St. James 3 : 2.

Q. What does he say of him that bridleth not his tongue?

A. "This man's religion is vain." St. James 1 : 26.

Q. Can there be evil speaking which is not lying?

A. Yes; we ought not needlessly and with pleasure to talk of the sins of others.

Q. What is a good and safe rule for the government of our tongues?

A. Not to speak of others, without need, that which they would not wish to be spoken.

Q. Why do people speak so much against each other?

A. Because they do not love each other.

Q. Why else?

A. Because they desire to talk; and "in the multitude of words there wanteth not sin." Prov. 10 : 19.

Q. Why should there be such danger in talking?

A. Because we are tempted by the pleasure of talking about others.

Q. What name is given in Scripture to one who delights in this?

A. That of "a talebearer."

Q. What is said of the words of a talebearer?

A. They "are as wounds." Prov. 18 : 8.

Q. What does St. James advise?

A. "Let every man be swift to hear, slow to speak, slow to wrath." St. James 1 : 19.

Q. Does he mean swift to hear evil reports?

A. No: "Charity rejoiceth not in iniquity but rejoiceth in the truth." 1 Cor. 13 : 6.

Q. How should such reports be received?

A. "The north wind driveth away rain; so doth an angry countenance a backbiting tongue." Prov. 25 : 23.

Q. What is the cure for all evil-speaking, lying, and slandering?

A. To "take heed to our ways, that we sin not with our tongue." Ps. 39 : 1.

Q. If these words seem but idle, what must you remember?

A. That "every idle word that men shall speak, they shall give account thereof in the day of judgment." St. Matt. 12 : 36.

Q. What, then, will keep you from this guilt?

A. The fear of God, and the love of my neighbor.

Q. What must you strive to speak?

A. "That which is good to the use of edifying." Eph. 4 : 29.

Q. Must you always be thinking of teaching others when you speak?

A. No; but I must rejoice to do them good when I can, by my words, and to give them innocent pleasure.

"How sweetly flowed the Gospel's sound
From lips of gentleness and grace,
When listening thousands gathered round,
And joy and reverence filled the place!
From heaven he came, of heaven he spake,
To heaven he led his followers' way:
Dark clouds of gloomy night he brake,
Unveiling an immortal day."

LESSON LXXI.

Q. What is thy duty towards thy neighbor?

A. My duty towards my neighbor is [*let the words be said*]; to keep my body in temperance, soberness, and chastity.

Q. Which Commandment commands this?

A. The Seventh.

Q. How far does that commandment extend?

A. It forbids the chief one amongst the sins of the flesh; and therefore forbids all the rest.

Q. Why is it a duty to your neighbor to keep your body temperate, sober, and chaste?

A. Because if I do not I become worthless, and do only hurt to all men.

Q. What is the most common kind of intemperance?

A. Intemperance in drinking.

Q. What is the evil of this?

A. It takes away the reason.

Q. What else?

A. It destroys health and often life.

Q. What else?

A. It makes a man loathsome and mischievous in every way.

Q. What else?

A. It often ends in great crimes, such as murder.

Q. What is the evil of intemperance in eating?

A. It injures health, and makes a man stupid and disgusting.

Q. What is commonly the end of the drunkard and glutton in this life?

A. They "shall come to poverty." Prov. 23 : 21.

Q. What is the end in the life to come?

A. They "shall not inherit the kingdom of God." 1 Cor. 6 : 9, 10.

Q. How shall you shun these sins?

A. By thinking of God and the judgment, and the joys of heaven.

Q. What else will help you?

A. To be busy about my duty.

Q. What else?

A. To avoid bad companions.

Q. How shall you keep your body in chastity?

A. By not thinking of any thing impure.

Q. If such thoughts come to you, what must you do?

A. I must pray against them, and think of something else.

Q. What persons must you avoid?

A. Those who are known to be vicious, or who dress indecently, or who speak of things that ought not to be mentioned.

Q. Whose temple is the body of a Christian?

A. The temple of God the Holy Ghost. 1 Cor. 6 ; 19.

Q. If any man defile the temple of God, what will be his end?

A. "Him will God destroy." 1 Cor. 3 : 17.

"Your streams were floating me along
Down to the gulf of black despair;
And while I listened to your song,
Your streams had e'en conveyed me there.
Lord, I adore thy matchless grace,
Which warned me of that dark abyss;
Which drew me from those treacherous seas,
And bade me seek superior bliss."

LESSON LXXII.

Q. What is thy duty towards thy neighbor?

A. My duty towards my neighbor is [*let the words be said*]; not to covet nor desire other men's goods.

Q. Which of the Ten Commandments commands this?

A. The Tenth.

Q. What is that feeling called which makes us unwilling to see others have more than ourselves?

A. Envy.

Q. What is that feeling called which makes us wish every thing for ourselves, whether others have it or not?

A. Covetousness.

Q. What feeling is opposite to both of these?

A. Contentment.

Q. Is it wrong to wish to improve your own property?

A. No; it is my duty.

Q. When does that wish become selfish?

A. When I forget or disregard the happiness of others.

Q. When can you be sure that you are not acting selfishly?

A. When I seek the interest of my neighbor as much as my own.

Q. If you can not be richer without making him poorer, ought you to wish it?

A. No; not for a moment.

Q. Why is it a sin against your neighbor to desire his goods?

A. Because it is unkind.

Q. Why else?

A. Because the desire leads to the effort to obtain them.

Q. Has this commandment any thing to do with fair purchase or exchange?

A. No; but with every secret or selfish plan and wish.

Q. What acts often begin from coveting?

A. Fraud, theft, and robbery.

Q. What will prevent all envy and covetousness?

A. The love of our neighbor.

Q. What will be its effect upon your wishes?

A. That I can not wish for that from which he does not wish to part.

Q. Can envy or covetousness, like some other sins, be pleasant for a while?

A. No; they only make every one unhappy.

Q. Which makes us most happy, to gain or to give?

A. "It is more blessed to give than to receive." Acts 20 : 35.

Q. What was the example of our Saviour?

A. "Though he was rich, yet for our sakes he became poor." 2 Cor. 8 : 9.

Q. What was the example of the apostles?

A. They were "poor, yet making many rich." 2 Cor. 6 : 10.

Q. What was that of the first Christians at Jerusalem?

A. They "had all things common." Acts 4 : 32.

Q. What was that of Zaccheus?

A. He gave half of his goods to the poor. St. Luke 19 : 8.

Q. Who are most tempted to envy, the rich or the poor?

A. The poor.

Q. Who are most tempted to covetousness?

A. The rich.

Q. Is it hard for the rich to enter into the kingdom of God?

A. Yes: "It is easier for a camel to go through the eye of a needle." St. Matt. 19 : 24.

Q. Why is it so hard?

A. Because "they trust in riches." St. Mark 10 : 24.

Q. What hope is there then for those rich persons who wish to be saved?

A. That "with God all things are possible." St. Mark 10 : 27.

Q. How may they "lay up for themselves a good foundation against the time to come, that they may lay hold on eternal life?"

A. They must "trust in the living God, do good, be rich in good works, ready to distribute, willing to communicate." 1 Tim. 6 : 17, 18.

"The seeds which piety and love
Have scattered here below,
In the fair fertile fields above,
To ample harvests grow."

LESSON LXXIII.

Q. What is thy duty towards thy neighbor?

A. My duty towards my neighbor is [*let the words be said*]; but to learn and labor truly to get mine own living.

Q. Which of the Ten Commandments commands this?

A. The eighth.

Q. How is it repeated by St. Paul?

A. "Let him that stole steal no more; but

rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Eph. 4 : 28.

Q. What was the rule among Christians?

A. "That if any would not work, neither should he eat." 2 Thess. 3 : 10.

Q. What was the sentence on Adam?

A. That "in the sweat of his face he should eat bread." Gen. 3 : 19.

Q What was the meaning of that sentence?

A. That men should always live by their labor.

Q. Are the rich excused from getting their own living?

A. No; it is their duty to work in some way, and be useful.

Q. Would it be any honor to be excused?

A. No; it can never be honorable to be useless.

Q. What is the earthly punishment of the sluggard?

A. "His poverty shall come as one that traveileth, and his want as an armed man." Prov. 24 : 34.

Q. What other faults do idle women learn?

A. "To be tattlers and busybodies." 1 Tim. 5 : 13

Q. What is the advantage of industry?

A. It is the way to prosper: "the hand of th diligent maketh rich." Prov. 10 : 4.

Q. What else?

A. It keeps us from many temptations which beset the idle.

Q. What else?

A. We do much more which is good and useful.

Q. How must those who can not labor be supported?

A By those who can.

Q. If a Christian provide not for his own house, what shall be said of his religion?

A. He "has denied the faith, and is worse than an infidel." 1 Tim. 5 : 8.

Q. What burden will the love of our brethren forbid us to lay upon them?

A. That of our support, if we can support ourselves.

Q. What else will it require of us?

A. To help those who need, as we would desire to be helped, if we could not provide for ourselves.

Q. What trade did the apostle Paul practise for his support?

A. That of a tent-maker.

Q. What was the business of several of the apostles?

A. They were fishermen.

Q. At what trade did our Saviour labor in his youth?

A. That of a carpenter.

"The trivial round, the common task,
Will furnish all we ought to ask:
Room to deny ourselves, a road
To bring us daily nearer God."

LESSON LXXIV.

Q. What is thy duty towards thy neighbor?

A. My duty towards my neighbor is [*let the words be said*]; and to do my duty in that state of life unto which it shall please God to call me.

Q. How is this your duty to your neighbor as well as to God?

A. Because "we are members one of another." Eph. 4 : 25.

Q. What was the apostolic rule concerning the callings of converts to Christianity?

A. "Let every man abide in the same calling wherein he was called." 1 Cor. 7 : 20.

Q. Could any unlawful or vicious business be named a calling?

A. No; it is no part of the plan of Providence.

Q. What must a Christian do, if he has been engaged in such a business?

A. He must give it up.

Q. What if he would lose much by giving it up?

A. That makes no difference; he will gain in the end.

Q. What was done by those who had used magical arts at Ephesus, as soon as they believed?

A. They burned their books, though they were worth fifty thousand pieces of silver. Acts 19 : 19.

Q. How does God call us to any state of life?

A. By those arrangements of his Providence which lead us into that state.

Q. What are some of these arrangements?

A. Our birth, parentage, home, education, marriage; the invitations of others; and the openings for profitable labor.

Q. Do we never choose for ourselves?

A. Often; but God determines the things between which we must choose.

Q. What are some of the different states of life?

A. Those of children and parents; masters and servants; employers and employed; unmarried and married persons; rich and poor; all trades and professions; all kinds of business and work.

Q. Has any one a right to think, in any state, of himself alone?

A. No: "none of us liveth to himself." Rom 14 : 7.

Q. What must every one seek?

A. "Let no man seek his own" merely; "but every man another's wealth," or good. 1 Cor. 10 : 24.

Q. Is it your duty to try to be skillful in your business?

A. Yes; I must strive to do all things well.

Q. On what things must you think, in your daily calling?

A. "Whatsoever things are true, honest, just, pure, lovely, and of good report; if there be any virtue, and if there be any praise." Phil. 4 : 8.

Q. What is the way to keep a good conscience towards men?

A. To do my duty.

Q. How may you be sure of doing it?

A. By loving my neighbor as myself.

"Whate'er thy Providence denies,
I calmly would resign;
For thou art good, and just, and wise:
Oh! bend my will to thine.
Whate'er thy sacred will ordains,
Oh! give me strength to bear;
And let me know my Father reigns,
And trust his tender care."

LESSON LXXV.

Q. My dear child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer: Let me hear, therefore, if thou canst say the Lord's Prayer.

A. Our Father, who art in heaven, hallowed be thy name.

Q. Why is this called the Lord's prayer?

A. Because our Lord Jesus Christ gave it to his disciples.

Q. Did he command them to use it?

A. Yes; he said, "When ye pray, say;" and also, "After this manner pray ye." St. Luke 11 : 2. St. Matt. 6 : 9.

Q. In which books of the New Testament is it found?

A. In the Gospels of St. Matthew and St. Luke.

Q. How many books are there in the New Testament?

A. Four Gospels; the Acts of the Apostles fourteen Epistles of St. Paul; one of St. James; two of St. Peter; three of St. John; one of St. Jude; and the Revelation: twenty-seven in all.

Q. Why did our Lord give his disciples this prayer?

A. Because they desired him to "teach them to pray." St. Luke 11 : 1.

Q. Is it used often in the services of the church?

A. Yes; in all of them: it always begins our prayers, after every solemn act; such as confession, the communion, baptism, confirmation, marriage, or the burial of the dead.

Q. Why is God called our Father?

A. Because he made us, and we are his off spring.

Q. Why else?

A. Because he adopts us as his children by grace, in baptism.

Q. Why else?

A. Because "whosoever believeth that Jesus is the Christ is born of God." 1 John 5 : 1.

Q. Why is this prayer spoken in the plural number?

A. To teach us that we are not to pray for our selves alone.

Q. Why is God called your Father in heaven?

A. Because he "dwelleth in heaven." Ps. 2 : 4.

Q. Is he not everywhere present?

A. Yes; but in heaven most gloriously.

Q. What is the most glorious thing that we see by night or by day?

A. The heavens.

Q. How do these words teach you to think of heaven?

A. As the house of my Father.

Q. What else should you remember when you say these words?

A. That the Lord of heaven and earth can do all things which I ask.

Q. What should you expect from your heavenly Father?

A. That he will give me, as my earthly father would, what he knows to be best.

Q. Are the words "hallowed be thy name," prayer or praise?

A. They are rather words of praise or worship than of prayer.

Q. What do they mean?

A. Our desire that God may be honored and praised.

Q. When is his name hallowed?

A. When he is honored; for his name represents him.

Q. If you desire his name to be hallowed, what must you first do?

A. I must myself show forth his praise.

Q. How?

A. "Not only with my lips, but in my life."

"O thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer thyself hast trod,
Lord, teach us how to pray!"

LESSON LXXVI.

Q. Let me hear, therefore, if thou canst say the Lord's Prayer.

A. Our Father [*let the words be said*]; thy kingdom come.

Q. Is not God already King over all the earth?

A. He is; and he has given to our Lord Jesus Christ its "utmost parts for his possession." Ps. 2 : 8.

Q. How then can he have a kingdom which has not already come?

A. As he shall be willingly obeyed, and shall reign in the hearts of men.

Q. Where is the kingdom of God?

A. "Within you." St. Luke 17 : 21.

Q. What is the kingdom of God?

A. "Righteousness, and peace, and joy in the Holy Ghost." Rom. 14 : 17.

Q. What must take place that we may see that kingdom?

A. We must "be born again." St. John 3 : 3.

Q. How does the kingdom of God come?

A. "Not with observation." St. Luke 17 : 20

Q. Who belong to it on earth?

A. Believers in Christ.

Q. How does it extend itself?

A. By adding to the number of believers.

Q. Will it continue always to extend?

A. Yes; till "at the name of Jesus every knee shall bow." Phil. 2 : 10.

Q. Is Jesus King of this kingdom of God?

A. Yes: "all power is given unto him in heaven and in earth." St. Matt. 28 : 18.

Q. Will his kingdom close?

A. At the end, he, as the Mediator, shall deliver up the kingdom to God, even the Father; but he will still reign, as God the Son, for ever 1 Cor. 15 : 24, 28.

Q. For what, then, do you pray in these words?

A. That all the world may believe in our Saviour.

Q. For what else?

A. That he may come again in glory.

Q. Why is this the first request in the Lord's prayer?

A. That it may be the first thing in our hearts.

Q. What must you then first seek to be?

A. A faithful believer in Christ.

Q. What must you next ask and seek to do?

A. To aid in bringing others to serve him.

Q. If you do thus, what may you hope?

A. That the kingdom of God will come for me and for many.

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

LESSON LXXVII.

Q. Let me hear, therefore, if thou canst say the Lord's Prayer.

A. Our Father [*let the words be said*]; thy will be done on earth as it is in heaven.

Q. How do we know the will of God?

A. By his commands.

Q. How else?

A. By his government of events.

Q. How is his will, as it is known through his commands, to be done?

A. It is to be obeyed with diligence and joy.

Q. How is his will, as it is known through his government of events, to be done?

A. It is to be borne with patience and thankfulness.

Q. What must the commands of God always be?

A. Holy, and just, and good.

Q. What must his government of events always be?

A. That which is best.

Q. By whom is his will done in heaven?

A. By the angels.

Q. How is it done by them?

A. With all their powers, and with great gladness.

Q. If it were so done on earth, what would be the state of men?

A. Like heaven, in its happiness.

Q. Do the angels see better than we the goodness of God's will?

A. No doubt they do, as they are higher beings?

Q. Do they ever do it in part only?

A. No; they do it completely, and all alike, for they have no sin.

Q. Do they ever do it slowly?

A. No; they hasten, as if on the wings of the wind, or like "a flaming fire." Heb. 1 : 7.

Q. Has any man ever done, like them, the will of God on earth?

A. Only the Lord Jesus Christ.

Q. What was his meat?

A. "To do the will of him that sent him." St. John 4 : 34.

Q. What did he say in his agony?

A. "Not my will, but thine be done." St. Luke 22 : 42.

Q. What example does he give us for our actions?

A. That of performing the will of our Father with diligence.

Q. What example does he give us for our sufferings?

A. That of enduring the will of our Father with patience.

Q. If you say this part of the Lord's prayer from your heart, what will be your daily labor?

A. To do that which is well-pleasing in the sight of God.

Q. What will be your effort in the time of sorrow?

A. To drink the cup which he gives me, "looking unto Jesus." Heb. 12 : 2.

"O Lord, my best desire fulfill,
And help me to resign
Life, health, and comfort to thy will,
And make thy pleasure mine."

LESSON LXXVIII.

Q. Let me hear, therefore, if thou canst say the Lord's Prayer.

A. Our Father [*let the words be said*]; Give us this day our daily bread.

Q. What is meant by daily bread?

A. Daily food.

Q. Is food asked merely for its own sake?

A. No; but as the first and most necessary of daily blessings.

Q. What yields food to men?

A. The fruits of the earth, and the flesh of animals.

Q. What keeps all animals alive?

A. The fruits of the earth.

Q. To whom were the fruits of the earth first given for food?

A. To Adam. Gen. 1 : 29.

Q. To whom was the flesh of animals first given?

A. To Noah. Gen. 9 : 3.

Q. Can the labor of men produce the fruits of the earth?

A. Not without the sunbeams and the rains, which God must send.

Q. If he should send frost or drought for a little while, what would be the end of mankind?

A. We should perish by famine.

Q. To whom do children look for their daily food?

A. To their parents.

Q. To whom do the eyes of all creatures look?

A. To the Father of heaven, "who giveth them their meat in due season." Ps. 145 : 15.

Q. Why do you ask merely for *daily* bread?

A. Because I must depend on God from day to day.

Q. Why else?

A. Because this prayer was intended for daily use.

Q. With what should you be content?

A. "Having food and raiment." 1 Tim. 6 : 8.

Q. Has our heavenly Father promised these?

A. Yes; if we "seek first the kingdom of God and his righteousness, all these things shall be added unto us." St. Matt. 6 : 33.

Q. Does he give more than we ask?

A. Yes; a thousand blessings beside; he "giveth us richly all things to enjoy." 1 Tim. 6 : 17.

Q. Where may we look for examples of his care?

A. To the birds of the air, and the lilies of the field. St. Matt. 6 : 26, 28.

Q. What must you feel when you ask for your daily bread?

A. Trust in my heavenly Father.

Q. What else?

A. Content with what he may give.

Q. What else?

A. Thankfulness for all which he has given me already.

Q. What else?

A. Love for all the great family of man, for whom also I pray.

"The corn springs up, a wealth untold,
A sight to gladden young and old,
Till all their voices lift
To him who gives such plenteous store,
And makes the cup of life run o'er
With many a noble gift."

LESSON LXXIX.

Q Let me hear, therefore, if thou canst say the Lord's Prayer.

A. Our Father [*let the words be said*]; and

forgive us our trespasses, as we forgive those who trespass against us.

Q. What are trespasses?

A. Sins; transgressions.

Q. Have all men trespassed against God?

A. Yes: "If we say that we have no sin, we deceive ourselves." 1 John 1 : 8.

Q. What is the first want of their souls?

A. Forgiveness.

Q. Is it justice or mercy that forgives?

A. Mercy.

Q. Can we do any thing to deserve forgiveness?

A. No; we can never do more than our duty; and we never do so much.

Q. How can our sins be blotted out?

A. Through the blood of Christ. Col. 2 : 14.

Q. Do we need to ask forgiveness daily?

A. Yes; for we trespass daily.

Q. What must we do when we ask it?

A. We must forgive.

Q. Who have trespassed against us?

A. Those who have injured or wronged us in any way.

Q. If we do not forgive, how will our prayer be answered?

A. "Neither will your Father forgive your trespasses." St. Matt. 6 : 15.

Q. What will compel us to forgive?

A. Love.

Q. Why should we love our enemies?

A. Because they are our brethren.

Q. Why else?

A. Because God loves us and them.

Q. But how can we love those who have wronged us?

A. As God loves us, though we have sinned against him.

Q. What are our trespasses called in the Lord's prayer, as you read it in the Gospel of St. Matthew?

A. Debts. St. Matt. 6 : 12.

Q. What are they called in the Gospel of St. Luke?

A. Sins. St. Luke 11 : 4.

Q. Why are they called debts?

A. Because a duty was due which was not paid.

Q. What parable teaches that the sinner should forgive his fellow sinner?

A. The parable of the two debtors. St. Matt. 18 : 23.

Q. How many times should you forgive?

A. Till seventy times seven. St. Matt. 18 : 22

Q. What does that signify?

A. Always.

Q. May you be unmerciful till your forgiveness is asked?

A. No; God seeks us in his mercy.

Q. If you do not forgive, what does this prayer become?

A. A curse, which I pronounce upon myself.

Q. If you do forgive, what has Christ promised?

A. "Forgive, and ye shall be forgiven." St. Luke 6 : 37

"Teach me to feel another's woe,
To hide the faults I see:
That mercy I to others show,
That mercy show to me."

LESSON LXXX.

Q. Let me hear, therefore, if thou canst say the Lord's Prayer.

A. Our Father [*let the words be said*]; and lead us not into temptation.

Q. To what are men tempted?

A. To sin and ruin.

Q. Who is the great tempter?

A. The devil.

Q. What else tempts us?

A. The pomps and vanity of the world, and the sinful desires of the flesh.

Q. Does God ever tempt us?

A. "God can not be tempted with evil, neither tempteth he any man." St. James 1 : 13.

Q. How, then, can he lead us into temptation?

A. He governs all things, and may lead us in his providence, where we may be tempted.

Q. Is this a prayer that you may never be tempted at all?

A. No; but that we may not be tempted beyond our strength, and exposed to great danger.

Q. If you offer this prayer sincerely, what will your conduct be?

A. I shall shun temptation.

Q. If you pray thus, and then choose to go, without need, where you know that you will be greatly tempted, what is your sin?

A. Hypocrisy towards God.

Q. What are some very common temptations?

A. Evil company; bad books; strong drink; idleness; false teaching.

Q. Is it often necessary for the young to meet these temptations?

A. No; they are mostly drawn by a love of pleasure, or an idle curiosity.

Q. What is the punishment of going into need less temptation?

A. To be tempted, and perhaps ruined.

Q. If you offer this prayer sincerely and faith fully, what may you expect?

A. That God will keep me from many danger ous temptations.

Q. What else?

A. That when I must meet temptation, he will "make a way for me to escape." 1 Cor. 10 : 13.

Q. What else?

A. That if I cannot escape, he will give me strength to overcome.

Q. How must the soldier of Christ always re main?

A. Always upon his guard.

Q. When is he most secure?

A. When he is "watching unto prayer."

"Thou treadest on enchanted ground;
Perils and snares beset thee round:
Beware of all, guard every part,
But most the traitor in thy heart."

LESSON LXXXI.

Q. Let me hear, therefore, if thou canst say the Lord's Prayer.

A. Our Father [*let the words be said*]; but deliver us from evil. Amen.

Q. How has God always appeared on the side of his servants?

A. As their Deliverer.

Q. Whom, among the early patriarchs, did he deliver?

A. Noah, from the flood; Isaac, from sacrifice; Jacob, from the hand of Esau; Joseph, from the pit; Job, from his sickness and sufferings.

Q. Whom did he deliver among the Israelites?

A. David, from Goliath and from Saul; Elijah, from Jezebel; Shadrach, Meshach, and Abednego, from the fiery furnace; Daniel, from the lions; and the Jewish nation, from Haman.

Q. Whom did he deliver in the times of the New Testament?

A. Peter, from Herod; Paul, from shipwreck; and thousands from their sicknesses and from evil spirits.

Q. Do you know when you are most in danger?

A. No; but the Lord, if I trust him, is my defence.

Q. What title is given to him from this?

A. "The Saviour of all men, specially of those that believe." 1 Tim. 4 : 10.

Q. What is the first of all evils?

A. Sin.

Q. What is the last of all evils?

A. Eternal death.

Q. Who is the author of all evil?

A. The Evil One.

Q. From what evil does our Lord Jesus Christ deliver his people?

A. From their sins.

Q. If you are delivered from your sins, can any other evil come upon you?

A. Not in the end.

Q. Can you be, then, in any real danger, if you are saved from sin?

A. No: "All things work together for good to them that love God." Rom. 8 : 28.

Q. But is not death an evil?

A. Not to them: "Though they walk through the valley of the shadow of death, they fear no evil." Ps. 23 : 4.

Q. Are they free from sufferings?

A. No; but their sufferings are turned into blessings.

Q. How can death cease to be an evil?

A. By becoming the gate of life everlasting.

"And since by passion's force subdued,
Too oft, with stubborn will,
We blindly shun the latent good,
And grasp the specious ill;

Not what we wish, but what we want,
Let mercy still supply:
The good unasked, O Father, grant;
The ill, though asked, deny."

LESSON LXXXII.

Q. What desirest thou of God in this Prayer?

A. I desire my Lord God, our heavenly Father, who is the Giver of all goodness, to send his grace unto me and to all people.

Q. How does God give?

A. He "giveth to all men liberally, and upbraideth not." St. James 1 : 5.

Q. What does God give?

A. He is the "Giver of all good things;" "of every good gift and every perfect gift." St. James 1 : 17.

Q. Can goodness come from any other?

A. No: "There is none good but one, that is God." St. Matt. 19 : 17.

Q. What is grace?

A. Favor, loving-kindness, gifts.

Q. What favor, kindness, or gifts, are meant here?

A. The gift of the Holy Spirit.

Q. Is it the first thing asked in the Lord's Prayer?

A. It is; before any blessing of this life only.

Q. What does this teach you to seek always first?

A. "The kingdom of God and his righteousness." St. Matt. 6 : 33.

Q. In which words of the Lord's Prayer do you ask this?

A. "Thy kingdom come."

Q. For whom is this request offered?

A. For all men as well as for myself.

Q. Is God willing thus to send his grace to all men?

A. Yes; he "will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2 : 4.

Q. To whom has he commanded that his Gospel shall be preached?

A. To all nations.

Q. Will his grace go with his Gospel?

A. Yes; the Gospel is the great means of grace.

Q. What must you do, then, if you desire that which you ask in these words?

A. I must seek to aid in preaching the Gospel to all men.

Q. How can you aid in this?

A. By becoming a missionary, if I shall be called by God to that duty.

Q. How else?

A. By sending my offerings, as far as I am able, to assist in supporting missions.

Q. How else?

A. By praying constantly that God would make his saving health known among all nations.

"Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole:
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss return to reign."

LESSON LXXXIII.

Q. What desirest thou of God in this Prayer?

A. I desire my Lord God, our heavenly Father, who is the Giver of all goodness, to send his grace unto me and to all people; that we may worship him, serve him, and obey him, as we ought to do.

Q. In what words of the Lord's Prayer do you desire this?

A. "Thy will be done on earth as it is in heaven."

Q. What would cause all men to do thus the will of their heavenly Father?

A. Love.

Q. How must his love be shed abroad in their hearts?

A. "By the Holy Ghost which is given unto them." Rom. 5 : 5.

Q. What shall guide them in this worship, service, and obedience, when they love him?

A. The word of Christ.

Q. Who shall teach them his word?

A. His ministers.

Q. By whom must his ministers be sent?

A. By him.

Q. What did he say of the world, as a field?

A. That it was "white already to harvest." St. John 4 : 35.

Q. For what did he command us to pray the Lord of the harvest?

A. "That he would send forth laborers into his harvest." St. Matt. 9 : 38.

Q. Are the ministers of Christ the only laborers there?

A. No; every one is such who helps his fellow men to know and serve God.

Q. Can every Christian do this in some way and in some degree?

A. Yes; he can and must.

Q. How must all begin to seek that the will of God may be done on earth as it is done in heaven?

A. By praying that it may be done.

Q. How must they next seek that it may be done?

A. By striving to do it themselves.

Q. How must they still continue to seek that it may be done?

A. By encouraging, assisting, or warning their friends, as opportunity is given them.

Q. How else?

A. By helping as well as they can every good work of Christian love, for the happiness of men here and hereafter.

Q. How else?

A. By promoting the peace and concord of the church on earth, which is then like the church in heaven.

Q. If you do not these things, can your prayer be fulfilled?

A. No; I myself prevent its fulfillment.

"Brethren, go forth beside all ways;
The wanderer greet with outstretched hand,
And call him back who darkly strays,
And bid him join our gladsome band."

LESSON LXXXIV.

Q. What desirest thou of God in this Prayer?

A. I desire our Lord God [*let the words be said*]; and I pray unto God that he will send us all things that are needful both for our souls and our bodies.

Q. In which words of the Lord's Prayer do you ask this?

A. "Give us this day our daily bread."

Q. When you ask that which is most needful, what else do you ask?

A. That which is less needful, but still truly needful.

Q. What is most needful for the body?

A. Bread.

Q. What is most needful for the soul?

A. Salvation through Christ.

Q. What is the bread of the soul?

A. Christ says: "I am the bread of life." St. John 6 : 35.

Q. How must our souls feed on this bread?

A. By faith.

Q. How shall we have faith?

A. Through grace.

Q. What does this prayer bind you to do for others?

A. To do what I pray for as far as I can, by giving them what they need.

Q. How can you do this?

A. By feeding the hungry.

Q. How else?

A. By assisting to send the Gospel to the heathen.

Q. How else?

A. By teaching the young and ignorant the knowledge of Christ.

Q. If God our Father does not grant us what we wish, why is it?

A. Because it is not needful.

Q. If it is not needful, would it be for our good?

A. No; and it might do us harm.

Q. How are we taught to ask in the prayer of St. Chrysostom, in our morning and evening service?

A. That God would "fulfill our desires and etitions as may be most expedient for us."

Q. What do we know to be certainly expedient for us?

A. "In this world knowledge of his truth, and in the world to come life everlasting."

"Ah! happy hours, whene'er upsprings
My soul to yon eternal source,
Whence the glad river downward sings,
Watering with goodness all my course,
So that each day anew I prove
How sweet and true my Father's love!"

LESSON LXXXV.

Q. What desirest thou of God in this Prayer

A. I desire our Lord God [*let the words be said*]; and that he will be merciful unto us, and forgive us our sins.

Q. In which words of the Lord's Prayer do you ask this?

A. "Forgive us our trespasses, as we forgive those who trespass against us."

Q. What is the blessing on the merciful?

A. "They shall obtain mercy." St. Matt. 5 : 7.

Q. What property do the Communion service and the prayers for Ash Wednesday ascribe to our heavenly Father?

A. "Thy property," they say, "is always to have mercy."

Q. When did God name himself "the Lord God, gracious and merciful"?

A. When he passed by before Moses on th mount. Ex. 34 : 6.

Q. Where does he declare that he shows mercy to thousands?

A. In the Second Commandment.

Q. To whom is mercy shown?

A. To transgressors.

Q. Can it not be shown to those who never sinned?

A. No; they may receive undeserved blessings from God's goodness; but they have not deserved punishment, and therefore need no mercy.

Q. What reason have we to believe that God will be merciful to us?

A. He has told us that he is merciful.

Q. What other reason?

A. He can "have no pleasure in the death of him that dieth." Ezek. 18 : 32.

Q. What other reason?

A. He has "sent his Son into the world, not to condemn the world, but that the world through him might be saved." St. John 3 : 17.

Q. Whom does he forgive?

A. "All those who truly repent, and unfeignedly believe his holy Gospel."

Q. If you truly repent, how will sin seem to you?

A. As a dreadful burden or a hateful poison.

Q. Can you then wish to return to it again?

A. No more than one just rescued from a blazing house would wish to enter it once more.

Q. What is the rule of forgiveness towards others?

A. "Even as God for Christ's sake hath forgiven you." Eph. 4 : 32.

"Lord, how secure and bless'd are they
Who feel the joys of pardoned sin!
Should storms of wrath shake earth and sea,
Their minds have heaven and peace within."

LESSON LXXXVI.

Q. What desirest thou of God in this Prayer?

A. I desire our Lord God [*let the words be said*]; and that it may please him to save and defend us in all dangers of soul and body.

Q. In which words of the Lord's Prayer do you ask this?

A. "Lead us not into temptation."

Q. What are the dangers of the soul?

A. Errors and sins.

Q. How will God save you from them?

A. By giving me wisdom and grace to shun them or to resist them.

Q. What are the dangers of the body?

A. Sickness and wounds of every kind.

Q. How will God save you from these?

A. By keeping me under the protection of his good providence.

Q. Is it your duty to shun dangers of the body?

A. Yes; I must take care of my life, health, and safety.

Q. When should you meet such dangers willingly?

A. When I am in the way of my duty, and find them there.

Q. If you meet them elsewhere, what are they?

A. Temptations.

Q. If you serve God, who, under him, will watch over you?

A. "He will give his angels charge over me, to keep me in all my ways." Ps. 91 : 11.

Q. From what come the dangers of the soul?

A. From the devil, the world, and the flesh.

Q. What must you take for your defence?

A. "The whole armor of God." Eph. 6 : 13.

Q. In that armor, what is the girdle?

A. Truth. Eph. 6 : 14.

Q. What is the breastplate?

A. Righteousness. Eph. 6 : 14.

Q. What are the shoes or sandals?

A. Peace. Eph. 6 : 15.

Q. What is the shield?

A. Faith. Eph. 6 : 16.

Q. What is the helmet?

A. Hope. Eph. 6 : 17; 1 Thess. 5 : 8.

Q. What is the sword?

A. The word of God. Eph. 6 : 17.

Q. Are you ever, in this world, quite out of danger?

A. Never, except as God is my strength.

"Then let my soul march boldly on,
Press forward to the heavenly gate;
There peace and joy eternal reign,
And glittering robes for conquerors wait."

LESSON LXXXVII.

Q. What desirest thou of God in this Prayer?

A. I desire our Lord God [*let the words be said*]

and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death.

Q. In which words of the Lord's Prayer do you ask this?

A. "Deliver us from evil."

Q. What is sin?

A. "The transgression of the law" of God. 1 John 3 : 4.

Q. What is wickedness?

A. Sin, when it is loved and chosen, and has become a habit and a character.

Q. Do all commit sin?

A. Yes: "There is no man that sinneth not." 1 Kings 8 : 46.

Q. Are all wicked?

A. No; the servants of God do not live in wickedness.

Q. Who is our spiritual enemy?

A. The devil.

Q. Is he meant in these words of the Lord's prayer?

A. In part; for he is the Evil One.

Q. What is everlasting death?

A. The loss of everlasting life.

Q. What leads to it?

A. Unrepented wickedness.

Q. For whom is it prepared?

A. "For the devil and his angels." St. Matt 25 : 41.

Q. What dreadful name is given it?

A. "Everlasting fire." St. Matt. 25 : 41.

Q. Is it a death of the body or of the soul?

A. Of the soul.

Q. What is the sting of death?

A. Sin. 1 Cor. 15 : 56.

Q. Who is the cause of sin?

A. The tempter.

Q. Is the danger from all these evils very great?

A. Yes; we cannot escape it without "God's special grace."

Q. Why is that grace called "special"?

A. To distinguish it from his general grace.

Q. What is his general grace?

A. That which is given to all hearers of the Gospel, inviting them to seek for mercy.

Q. What is his special grace?

A. That which is given in answer to the prayers of those who do seek his mercy.

Q. If you are kept and saved from all these evils, can you ask any thing more?

A. No; I must then be safe and blessed for ever

"I will meet distress and pain,
I will greet e'en death's dark reign,
I will lay me in the grave,
With a heart still glad and brave.
Whom the Strongest doth defend,
Whom the Highest counts his friend,
Cannot perish in the end."

LESSON LXXXVIII.

Q. What desirest thou of God in this Prayer?

A. I desire my Lord God [*let the words be said*]; and this, I trust, he will do of his mercy and goodness, through our Lord Jesus Christ.

Q. What must he that cometh to God believe?

A. "That he is, and that he is a rewarder of them that diligently seek him." Heb. 11 : 6.

Q. What does he require of us when we pray?

A. That we "ask in faith," St. James 1 : 6; "believing that we receive" those things which we ask. St. Mark 11 : 24.

Q. Are you allowed, then, to trust that all which you ask in the Lord's prayer shall be given you?

A. Yes; if I ask sincerely and in faith.

Q. Why must you believe it?

A. Because God is good.

Q. Why else?

A. Because he has promised.

Q. Have you any claim of your own that your prayers should be granted?

A. None but such as he freely gives me of his mercy and goodness.

Q. How is that given?

A. Through our Lord Jesus Christ.

Q. Is the mercy of God bestowed through Christ only?

A. Yes: "There is one Mediator between God

and men:" "No man cometh unto the Father but by him." 1 Tim. 2 : 5; St. John 14 : 6.

Q. What has our Lord promised, if we ask the Father in his name?

A. That he "will do it." St. John 14 : 13.

Q. Do you ask in his name when you say the Lord's Prayer?

A. Yes; because he gave us the Prayer.

Q. What is commonly added at the end of other prayers?

A. Some such words as "for Jesus Christ's sake."

Q. Why were they not added to the Lord's Prayer?

A. There was no need, since the Prayer is his own.

Q. What other words are found in the Lord's Prayer, as we read it in the Sermon on the Mount?

A. "For thine is the kingdom, and the power, and the glory, for ever." St. Matt. 6 : 13.

Q. Are they a prayer?

A. No; but praise.

Q. What do we do when we say them?

A. We give to God the honor of all which we receive.

Q. What else?

A. We speak our trust in his glorious power and dominion.

Q. Are these words commonly said as a part of the Lord's Prayer?

A. Yes; where it seems most proper to lift up the heart in praise.

Q. Why are they not always said?

A. Because our Lord gave the Prayer on two occasions, and on one of them he did not add these words.

Q. Are they words of great majesty?

A. Yes; they seem to bring us near to the gates of heaven.

"Only, O Lord, in thy dear love,
Fit us for heavenly rest above;
And help us, this and every day,
To live more nearly as we pray."

LESSON LXXXIX.

Q. What desirest thou of God in this Prayer?

A. I desire my Lord God [*let the words be said*]; and therefore I say, Amen, So be it.

Q. To what language does the word Amen first belong?

A. To the Hebrew.

Q. What does it mean?

A. Truly; verily.

Q. How is it used at the end of prayers and blessings?

A. As if we said, "So be it."

Q. How long has it been used?

A. More than three thousand years.

Q. When did Moses command the Israelites to say it?

A. When, on their arrival in Canaan, the blessings and curses of the law were solemnly pronounced, on Mount Gerizim and Mount Ebal. Deut. 27.

Q. When did St. Paul expect it to be used?

A. At the end of thanksgivings and prayers. 1 Cor. 14 : 16.

Q. How often is it found in the New Testament?

A. At the end of each of the books, except three.

Q. Where did St. John hear it?

A. In heaven. Rev. 5 : 14.

Q. What are all the promises of God in Christ?

A. "Yea, and Amen." 2 Cor. 1 : 20.

Q. What is the meaning of that language?

A. That they are all true and sure.

Q. Who is called "the Amen, the faithful and true Witness"?

A. Christ. Rev. 3 : 14.

Q. By whom should the word be said at the end of a prayer?

A. By all alike.

Q. In what tone should it be said?

A. Modestly, but distinctly.

Q. Why should it be said?

A. Because it declares that we unite in the prayer as our own.

Q. Why else?

A. Because it draws together our wandering

thoughts, if we have not given due attention before.

Q. Why else?

A. Because it stirs up the heart.

Q. If a prayer be compared to a letter, to what would you compare the Amen at the end?

A. To the signature and seal.

Q. Will the Amens of Christians ever cease?

A. No; they must be a part of the worship of saints in glory.

Q. How do we know this?

A. Because they are the language of continued trust and of united praise. Rev. 22 : 20; 19 : 4.

"Amen, Lord Jesus, grant our prayer!
Great Captain, now thine arm make bare;
Fight for us yet again!
So shall the saints in glory raise
A mighty chorus to thy praise,
World without end. Amen."

LESSON XC.

Q. How many sacraments hath Christ ordained in his church?

A. Two only, as generally necessary to salvation; that is to say, Baptism and the Supper of the Lord.

Q. Have any persons taught that there are more than two sacraments?

A. Yes; the Church of Rome teaches that there are seven.

Q. What are the other five?

A. Confirmation, Penance, Orders, Matrimony, and Extreme Unction.

Q. Which of these are sacred rites, practised by the apostles?

A. Confirmation and Orders.

Q. With what ceremony are they administered?

A. With the laying on of hands Heb. 6 : 2; 1 Tim. 5 : 22..

Q. What is penance?

A. A system of discipline for the penitent, which is without divine authority.

Q. What is the rite of matrimony?

A. A solemn and suitable celebration of a sacred engagement, but regulated by the customs of different churches and countries.

Q. What is extreme unction?

A. It is borrowed from the apostolic practice of anointing the sick, but is abused, because it is not administered for the purpose or in sign of healing, but in the hour of death.

Q. Was either of these five rites commanded by our Lord himself?

A. No; two were ordained by his apostles; the other three are usages, proper or improper.

Q. Which of them does our church retain?

A. Confirmation, Orders, and Matrimony.

Q. Is either of the five generally necessary to salvation?

A. No; orders and matrimony are not intended for all; and confirmation, though suitable for

all who grow up, is not expressly made necessary.

Q. In how many respects do the two sacraments differ from all these ordinances?

A. In three.

Q. What is the first?

A. That they were ordained by Christ himself.

Q. What is the second?

A. That in each he hallowed a substance; water, and bread and wine.

Q. What is the third?

A. That they are generally necessary to salvation.

Q. Why are they thus necessary?

A. Because they are the commands of the Lord Jesus, to all; and we cannot be saved if we refuse his commands.

Q. Why else?

A. Because he has made them parts of his own promise of salvation.

Q. When did he declare this of baptism?

A. When he said, "He that believeth and is baptized shall be saved," St. Mark 16 : 16; and "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." St. John 3 : 5.

Q. When did he declare it of his holy Supper?

A. When he said, "This is my body which is given for you; this do in remembrance of me," St. Luke 22 : 19; having before said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." St. John 6 · 53.

Q. Do these words speak only of eating and drinking at the Lord's Supper?

A. No; but that is one sacred act in which his servants eat his flesh and drink his blood by faith, and one which he has expressly commanded.

Q. Are the sacraments always necessary to salvation?

A. No; but generally, being a part of the appointed way and terms.

Q. Is it necessary to children to receive the Lord's Supper?

A. No; not till they are of an age to understand it, and "discern the Lord's body." 1 Cor 11 : 29.

"Behold the ark of God;
Behold the open door:
Hasten to gain that dear abode,
And rove, my soul, no more."

LESSON XCI.

Q. What meanest thou by this word *Sacrament?*

A. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. What did the word *sacrament* mean at first?

A. The oath of a soldier, in ancient times, to be faithful to his commander.

Q. Do the sacraments of Christ express this?

A. Yes; they bind us to be faithful soldiers of Christ.

Q. What other name is sometimes given to the sacraments?

A. Mysteries.

Q. Why have they that name?

A. Because they are mystical acts.

Q. What is a mystical act?

A. One which has a deeper meaning.

Q. What is the deeper meaning of the sacraments?

A. The grace which they signify and convey.

Q. What is "given unto us"?

A. Grace.

Q. What is "ordained by Christ himself"?

A. The sacrament.

Q. For what purposes did he ordain it?

A. To be a means and a pledge of grace.

Q. What is meant by "the same"?

A. The inward and spiritual grace, mentioned before.

Q. Is a sacrament, then, a means of grace to all?

A. To all who come to it rightly.

Q. How can an outward act be such a means of inward grace?

A. Because it is ordained by Christ to be such.

Q. What was a means of healing to Naaman?

A. The water of Jordan, in which he dipped himself at the word of Elisha. 2 Kings 5 : 14.

Q. What, to the blind man in the Gospel?

A. Clay, and the pool of Siloam. St. John 9 : 6, 7.

Q. What, to the sick at Ephesus ?

A. Handkerchiefs and aprons from the body of Paul. Acts 19 : 12.

Q. Is it easier for God to give his grace with means than without them ?

A. No ; but it is not easier to give it without means than with them.

Q. What is a pledge ?

A. A token.

Q. What is the pledge in matrimony ?

A. The ring.

Q. What do we mean when we give a pledge ?

A. That as surely as we give the pledge, so surely will we fulfill our promise.

Q. What was the pledge given to Abraham and his seed ?

A. Circumcision.

Q. What is the design, then, of a pledge ?

A. To remind us of the promise, and assure us of its fulfillment.

Q. Of what do the sacraments, as pledges, assure us ?

A. Of the gift of inward and spiritual grace.

Q. What does the word "thereof" here signify ?

A. Of this grace.

Q. To whom is it such a pledge ?

A. To those to whom the promises of Christ are given.

Q. Who are they?
A. Such as believe.

"The Spirit, in our hearts,
Is whispering, Sinners, come!
The bride, the church of Christ, proclaims
To all his children, come!
Let him that heareth say
To all about him, come!
Let him that thirsts for righteousness,
To Christ, the fountain, come!"

LESSON XCII.

Q. How many parts are there in a sacrament?
A. Two; the outward visible sign, and the inward spiritual grace.
Q. What two great parts are there in man?
A. Two; the body and the spirit.
Q. What two parts are there in prayer?
A. Two; the outward form, and the inward desire.
Q. What two parts are there in the word which is preached?
A. Two; the letter and the spirit.
Q. Can God ever be satisfied with that which is only outward?
A. No; he must be worshipped "in spirit and in truth." St. John 4 : 24.
Q. Has he made man so that the inward part should be enough?
A. No; the spirit takes the body with it in every duty.

Q. Do we ever see the spirit of a man?

A. No; only his body.

Q. How can we know what he thinks or feels?

A. Only through his looks, his movements, and his voice.

Q. How can we see God?

A. "No man hath seen God at any time," in his divine majesty. St. John 1 : 18.

Q. But was he not seen in the likeness and nature of man?

A. Yes; our Lord said, "He that hath seen me hath seen the Father." St. John 14 : 9.

Q. How else do we know God?

A. Through his works, his word, and his ordinances.

Q. May not grace be given apart from all these?

A. Yes; but such is not the common course of his mercy.

Q. What outward and visible signs does God give us through his works?

A. All the beauty, splendor, and bounty of creation: "He left not himself without witness, in that he gave rain from heaven, and fruitful seasons." Acts 14 : 17.

Q. What outward and visible signs does he give us through his word?

A. The voice of those whom he has sent, as its preachers and teachers: whosoever receiveth them receiveth him. St. Matt. 10 : 40.

Q. Is there an outward and visible sign in other ordinances besides the sacraments?

A. Yes; but none of them was prescribed by Christ for all persons.

Q. What is it in ordination and confirmation?

A. The laying on of hands.

Q. What was it when kings and priests were set apart for their office?

A. Anointing with oil.

Q. Can the sacramental sign and the sacramental grace be separated?

A. Yes; and the sign is often without the grace.

Q. When is this?

A. When the unbelieving receive the sign.

"Through the church's long eclipse,
When from priest or pastor's lips
Truth divine was never heard,
Hid the promise of the word,
Still these symbols witness gave
To his love who died to save.
Saviour, witness with the sign,
That our ransomed souls are thine."

LESSON XCIII.

Q. What is the outward visible sign or form in baptism?

A. Water; wherein the person is baptized, in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What three things must there be to make this sign?

A. The water, the washing, and the words.

Q What does water signify?

A. The cleansing mercy of God.

Q. From what must men be cleansed?

A. From sin.

Q. Where was our Saviour baptized?

A In the river Jordan.

Q Where was the Ethiopian eunuch baptized?

A. In a stream or pool by the road.

Q. Where was the Philippian jailor baptized?

A. In the prison.

Q. What is baptizing.

A. Washing.

Q. Must the whole body be washed?

A. No; for the purpose is not "the putting away the filth of the flesh." 1 Pet. 3 : 21.

Q. What does baptism express?

A. The "washing away of sins" Acts 22 : 16.

Q. Does this require that one should be placed entirely in water?

A. No; a little water will express it as well as much: "He that is washed needeth not save to wash his feet, but is clean every whit." St. John 13 : 10.

Q. What are the modes of baptizing used in the church?

A. Dipping in the water; and pouring it on the head of the person.

Q. Which is most common?

A. Pouring.

Q. In what name did St. Peter command Cornelius to be baptized?

A. "In the name of the Lord." Acts 10 : 48.

Q. In what name did St. Paul baptize the twelve persons at Ephesus?

A. "In the name of the Lord Jesus." Acts 19 : 5.

Q. Was this a different form from that which our Lord commanded?

A. No; the words were always, "In the name of the Father, and of the Son, and of the Holy Ghost."

Q. What does that form mean?

A. Our Christian belief, hope, and duty towards God, our Maker, Redeemer, and Sanctifier

"Come, Holy Spirit, from on high,
Baptizer of our spirits thou!
The sacramental seal apply,
And witness with the water now.
Exert thy energy divine,
And sprinkle the atoning blood;
May Father, Son, and Spirit join
To seal this child a child of God."

LESSON XCIV.

Q. What is the inward and spiritual grace?

A. A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Q. How are we born in sin?

A. We are born with a disposition to sin, and are the children of sinful parents.

Q. How do we know that all are born with such a disposition?

A. Because all sin as soon as they are old enough.

Q. Is this merely through the example of others?

A. No; we sin when we are left to ourselves.

Q. What did David say of his sinful nature?

A. "I was shapen in iniquity, and in sin did my mother conceive me." Ps. 51 : 5.

Q. When did this sinfulness of man begin?

A. When Adam first sinned: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5 : 12.

Q. How are we by nature children of wrath?

A. Because through sin we deserve the wrath of God.

Q. Are all exposed by nature to that wrath?

A. Yes; we "were by nature the children of wrath, even as others." Eph. 2 : 3.

Q. What is necessary for us?

A. We "must be born again." St. John 3 : 7.

Q. How can a man be born again?

A. "Of water and of the Spirit." St. John 3 : 5.

Q. Whose children are we then made?

A. Children of God by grace.

Q. To what are we thus born anew?

A. To a life of righteousness.

Q. To what must we die, that we may live to righteousness?

A. To sin.

Q. Does the Bible speak of a death to sin in baptism?

A. Yes: "We are buried with Christ by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6 : 4.

Q. Does the outward ceremony of baptism produce this?

A. No; but the grace promised in baptism.

Q. Is this grace given in baptism only?

A. No; it is given to all who have what is required of persons in order to be baptized.

Q. What, then, is the sacrament of baptism?

A. The outward visible sign of an inward spiritual death to sin, and birth to righteousness.

Q. Will the sign avail without this inward change?

A. No more than the bended knee without prayer.

"Come to thy temple here on earth,
Be thou my spirit's guest,
Who givest us of mortal birth
A second birth, more bless'd!"

LESSON XCV.

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin; and

faith, whereby they steadfastly believe the promises of God made to them in that sacrament.

Q. What is repentance?

A. That change of mind and heart through which we renounce and forsake sin.

Q. How does it begin?

A. With the knowledge of God's commandments.

Q. To what does that knowledge lead?

A. To the knowledge that we have sinned by breaking those commandments.

Q. What is next in repentance?

A. Sorrow for our sins.

Q. What follows this sorrow?

A. Earnest endeavors to forsake them.

Q. Will these endeavors be successful?

A. Yes; though not so as to bring at once freedom from all sin.

Q. Have we strength for such endeavors?

A. Only through the grace of God.

Q. Why is faith here mentioned as the act of believing the promises of God made in baptism?

A. Because baptism is a seal of all the promises of God to our souls.

Q. What does he promise in baptism?

A. Pardon, grace, and eternal life, through Christ our Lord.

Q. If you believe these promises, do you believe the whole Gospel?

A. Yes; these promises are the Gospel.

Q. What kind of belief must it be?

A. Steadfast.

Q. If it is not steadfast, is it the faith that saves?

A. No; it is like the seed on stony ground. St. Mark 4 : 16, 17.

Q. What did St. Paul preach to the Jews and to the Greeks?

A. "Repentance toward God, and faith toward our Lord Jesus Christ." Acts 20 : 21.

Q. Why did he preach these things above all others?

A. Because they are the way of salvation.

Q. Is it right to delay baptism long, in order to determine by long experience, whether repentance and faith are sincere and steadfast?

A. No; the apostles baptized without delay.

"A broken heart, my God, my King,
Is all the sacrifice I bring;
The God of grace will ne'er despise
A broken heart for sacrifice."

LESSON XCVI.

Q. Why, then, are infants baptized, when by reason of their tender age they cannot perform them?

A. Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

Q. How do we know that infants ought to be baptized?

A. Because our Lord said: "Suffer the little

children to come unto me, and forbid them not." St. Mark 10 : 14.

Q. Did he baptize them?

A. No; they were brought for his blessing, nd he took them in his arms and blessed them.

Q. What does this show?

A. That he will bless children who are now brought to him for his blessing.

Q. How can children be brought to him now?

A. In prayer and in baptism.

Q. Were the Jewish children admitted into the Jewish church?

A. Yes; all the male children were circumcised. Gen. 17 : 12–14.

Q. Would the privileges of Christian children be less, if they were not baptized?

A. Yes; for they would not be within the church.

Q. Did the apostles expect that children would be thus admitted?

A. As Jews, they could not well think otherwise.

Q. Did they baptize children with their parents?

A. Probably; for they baptized Lydia and her household, and the jailor and all his. Acts 16 : 15, 33.

Q. Have children always been baptized in the Christian church?

A. Always; and at some periods there were hardly any Christians who had not been baptized in infancy.

Q. Can they be baptized otherwise than as persons of riper age are baptized?

A. No; baptism must be the same rite, with the same meaning.

Q. Do they enter, then, into the Christian covenant?

A. Yes; just like older persons.

Q. How can this be, if they cannot profess or promise any thing?

A. They must profess and promise by the voice of their parents or others.

Q. How are their parents or sponsors their sureties?

A. By undertaking for them, and doing what they can to teach them to keep the promises.

Q. Are the answers to the questions in the service of baptism, promises of repentance and faith?

A. Yes; repentance and faith consist in these very things which are there promised.

Q. When does a child come to age for any act?

A. As soon as he is able to do that act.

Q. When does he come to age for keeping these promises?

A. As soon as he is old enough to repent and believe.

Q. How soon is that?

A. As soon as he can understand his duty.

Q. Why is he bound to perform these promises of his sureties?

A. Because God requires it, and without it he cannot be saved.

Q. If he does not attempt to perform them, will he have any good from his baptism?

A. No; but a greater woe.

Q. In what ordinance do children who are come to age profess their repentance and their faith?

A. In confirmation.

"In his own words we Christ adore;
But angels, as we speak,
Higher above our meaning soar
Than we o'er children weak;
And yet his words mean more than they,
And yet he owns their praise;
Why should we think he turns away
From infants' simple lays?"

LESSON XCVII.

Q. Why was the sacrament of the Lord's Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. When was this sacrament ordained?

A. In the evening before the crucifixion of our Lord.

Q. By what words was it ordained?

A. "This do in remembrance of me." St. Luke 22 : 19; 1 Cor. 11 : 24.

Q How long was this remembrance to continue?

A. We "do show the Lord's death till he come." 1 Cor. 11 : 26.

Q. What should we always remember when we do this?

A. That night, and those words, and the death which followed.

Q. Why should his death be always remembered?

A. Because it was the great sacrifice for the sins of the whole world.

Q. What are the benefits which we receive thereby?

A. Pardon, grace, and eternal life.

Q. Shall we certainly have these benefits?

A. They are placed within our reach.

Q. How shall we be sure of them?

A. By repentance and faith.

Q. How often is this sacrament celebrated amongst us?

A. In most places, monthly.

Q. On what great festivals is it almost always observed?

A. At Christmas, Easter, and Whitsunday.

Q. Is it always celebrated in the church?

A. Sometimes it may be in a private chamber.

Q. Why is it celebrated in private?

A. For the comfort of the sick, sometimes of the dying.

Q. How many should then receive it?

A. At least two others, besides the minister and the sick person.

Q. Why is it received by the sick or dying?

A. That they may remember the suffering and dying Saviour, and have comfort from his ordinance.

Q. What comfort does this remembrance give?

A. It assures us of his great love.

Q. What other comfort?

A. It confirms the hope of salvation.

Q. What other comfort?

A. It unites us in sweet communion with him and with his servants.

"Do this," he said, "till time shall end,
In memory of your dying Friend:
Meet at my table, and record
The love of your departed Lord."

LESSON XCVIII.

Q. What is the outward part or sign of the Lord's Supper?

A. Bread and wine, which the Lord hath commanded to be received.

Q. Where was our Lord, when he gave this command?

A. At the table, with his twelve disciples.

Q. What was the occasion?

A. They had been eating the passover.

Q. What was the bread which was eaten on that occasion?

A. Unleavened bread. Ex. 12 : 8, 15.

Q. What was done by our Saviour when he took the bread?

A. He gave thanks, and blessed it.

Q. What name is given from this to the Lord's Supper?

A. "The Eucharist," which means "thanksgiving."

Q. What was next done by our Lord?

A. He broke the bread, and gave it to his disciples.

Q. What were his words?

A. "Take, eat, this is my body, which is broken and given for you; this do in remembrance of me." St. Matt. 26 : 26; St. Mark 14 : 22; St. Luke 22 : 19; 1 Cor. 11 : 24.

Q. What was done by our Lord when he took the cup?

A. He again gave thanks, and then gave it to the disciples.

Q. What were his words?

A. "Drink ye all of it; for this cup is the new testament in my blood, which is shed for you and for many for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me." St. Matt. 26 : 27, 28; St. Mark 14 : 24; St. Luke 22 : 20; 1 Cor. 11 : 25.

Q. What did he say besides?

A. That he would no more drink of this fruit of the vine, till he should drink it new with them in the kingdom of his Father. St. Matt. 26 : 29; St. Mark 14 : 25; St. Luke 22 : 18.

Q. What are the effects of bread and wine?

A. "Bread strengtheneth, and wine maketh glad the heart of man." Ps. 104 : 15.

Q. By whom were bread and wine given to Abraham?

A. By "Melchizedek, priest of the Most High God." Gen. 14 : 18.

Q. What is the order after which Christ is said to be a priest?

A. "The order of Melchizedek." Ps. 110 : 4.

Q. Does Christ give us the bread and wine in his holy Supper?

A. Yes; through the hand of his priests or ministers.

"Yes, Lord, we love and we adore,
But long to know and love thee more,
And while we taste the bread and wine.
Desire to feed on joys divine."

LESSON XCIX.

Q. What is the inward part or thing signified?

A. The body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

Q. What did our Saviour say of the bread and wine?

A. "This is my body;" "this is my blood of the new testament." St. Matt. 26 : 26, 28.

Q. What was his meaning?

A. That the bread and wine were always to signify his body and blood.

Q. Why is it called his blood of the new testament?

A. Because by his blood the new testament or covenant was made and sealed.

Q. How were his body and blood given for us?

A. When he died a sacrifice for our sins.

Q. Was it a custom to eat of the flesh of sacrifices?

A. Yes; of certain kinds of sacrifices, of which only a part was burned: others were burned entirely.

Q. What has our Lord said of eating his flesh and drinking his blood?

A. That except we do it, we have no life in us. St. John 6 : 53.

Q. What else?

A. That if we do it, we shall live for ever. St. John 6 : 51.

Q. What else?

A. That if we do it, he dwelleth in us, and we in him. St. John 6 : 56.

Q. How far did he explain these words?

A. He said: "They are spirit, and they are life;" "it is the spirit that quickeneth, the flesh profiteth nothing." St. John 6 : 63.

Q. How, then, are his body and blood at any time to be taken and received?

A. Spiritually alone.

Q. Are they taken and received in the Lord's Supper only?

A. No; but whenever we truly and heartily believe in the redeeming sacrifice of his death.

Q. But are they specially taken and received in the Lord's Supper?

A. Yes, by the faithful; for then, if ever, they have faith in his redeeming sacrifice.

"If with thy heart the strains accord
That on his altar-throne
Highest exalt thy glorious Lord,
Yet leave him most thine own;
Oh! come to our communion-feast;
There present in the heart,
Not in the hands, the eternal Priest
Shall his true self impart."

LESSON C.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Q. What effect have the bread and wine?

A. To strengthen and refresh the body.

Q. Can they do more?

A. No; it is only the body that partakes of them.

Q. What strengthens and refreshes the soul?

A. The body and blood of Christ, which are represented by the bread and wine.

Q. How can they strengthen and refresh us?

A. Through faith.

Q. In what must we have faith?

A. In the offering of the body and blood of Christ for us as a sacrifice.

Q. What does St. Paul call this bread and this cup?

A. "The communion of the body and blood of Christ." 1 Cor. 10 : 16.

Q. Do the wicked who come to the Lord's table partake of his body and blood?

A. No; because they have not faith.

Q. What do they eat and drink to themselves?

A. "Damnation;" the just condemnation of God. 1 Cor. 11 : 29.

Q. Why are they condemned?

A. Because they are "guilty of the body and blood of the Lord." 1 Cor. 11 : 27.

Q. How are they guilty of it?

A. Because they do not "discern" it with faith and godly reverence.

Q. Ought you to be afraid of partaking unworthily?

A. Yes; lest I should thus sin against the body and blood of Christ, and crucify him afresh.

Q. Are you safer in not partaking at all?

A. No; for then I openly disregard his commandment and his dying love.

Q. How is the soul strengthened and refreshed?

A. By grace.

Q. For what does it need strength and refreshment?

A. For the Christian race.

Q. How is it strengthened?

A. By the increase of faith and love.

Q. How is it refreshed?

A. By the increase of hope and joy.

"Bread of the world, in mercy broken,
Wine of the soul, in mercy shed,
By whom the words of life were spoken,
And in whose death our sins are dead
Look on the hearts by sorrow broken;
Look on the tears by sinners shed;
And be this feast to us the token
That by thy grace our souls are fed!"

LESSON CI.

Q. What is required of those who come to the Lord's Supper?

A. To examine themselves.

Q. What is the charge of the apostle Paul?

A. "Let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Cor. 11 : 28.

Q. Why should we examine ourselves?

A. Lest we fall into the danger of eating and drinking unworthily.

Q. Why else?

A. That we may partake of the Lord's Supper with greater profit and comfort.

Q. When should we thus examine ourselves?

A. Before we come to the Lord's table.

Q. What provision has the church made for this?

A. That notice should be given of the Lord's Supper, on the Sunday or some holy day just before.

Q. When should this examination, then, commonly take place?

A. In the week between the notice and the celebration.

Q. But when should there be a much longer examination?

A. Before receiving the Lord's Supper for the first time.

Q. What ordinance admits you to the Lord's Supper?

A. Confirmation.

Q. Ought all who are confirmed to come to the Lord's Supper?

A. Yes; without much delay.

Q. Must they not examine themselves thus before confirmation?

A. Yes; in the very same manner.

Q. What is required of those who are to be confirmed?

A. The same which is required of those who are to be baptized, and of those who are to come to the Lord's Supper.

Q. When, therefore, should you examine yourselves?

A. Always; since I have been baptized, and

ought to be ready to be confirmed at a proper age.

Q. Do children need to examine themselves while they are still too young for confirmation and the Lord's Supper?

A. Yes; they are not too young to serve God, nor too young to die.

Q. Is one who is prepared for the Lord's Supper, prepared also for death?

A. Yes; so far that to him to die will be gain.

Q. How may you be prepared?

A. By examining myself, and so eating and drinking.

"My God, permit me not to be
A stranger to myself and thee:
Amidst a thousand thoughts I rove,
Forgetful of my highest love.
Call me away from flesh and sense,
Thy grace, O Lord, can draw me thence:
I would obey the voice divine,
And all inferior joys resign."

LESSON CII.

Q. What is required of those who come to the Lord's Supper?

A. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life.

Q. Does repentance take place only once for all?

A. No; it is to be daily renewed, as we sin daily.

Q. Shall we ever come beyond the need of it?

A. Not in this life.

Q. Is there any danger of a repentance that is not true?

A. Yes; such a repentance as needeth to be repented of.

Q. What is an untrue repentance?

A. One that leaves us ready to repeat our sins.

Q. What purpose must every one have who repents him truly?

A. The purpose to break off the sins of which he repents.

Q. How far does he purpose to lead a new life?

A. So far as his life has been wrong before.

Q. What are we to put off?

A. "The old man;" that is, our sinful dispositions and practices.

Q. What are we to put on?

A. "The new man;" that is, righteousness and holiness.

Q. Can a life of righteousness and holiness always be called a new life?

A. Yes; because it is always new, compared with our old corruption of nature.

Q. Why else?

A. Because there is always some sinfulness to be put off, even to the last.

Q. If the purpose to do this is not steadfast, how will our repentance be?

A. Wavering and unfruitful.

Q. How must such a purpose be formed?

A. In dependence on the Holy Spirit.

Q. How can it be kept?

A. "By God's help."

"Hear then, O God! thy work fulfill,
And from thy mercy's throne,
Vouchsafe me strength to do thy will,
And to resist mine own;
So shall my soul each power employ,
Thy mercy to adore;
While heaven itself proclaims with joy,
'One pardoned sinner more!'"

LESSON CIII.

Q. What is required of those who come to the Lord's Supper?

A. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy, through Christ, with a thankful remembrance of his death.

Q. What is a lively faith?

A. A faith that lives, and is strong.

Q. What is a dead faith?

A. Such a faith as is without works. St. James 2 : 26.

Q. What works will a living faith in God's mercy through Christ produce?

A. Works of godly obedience

Q. What must we believe respecting God's mercy through Christ?

A. That "God so loved the world that he gave his only begotten Son." St. John 3 : 16.

Q. What more?

A. That he pardoneth and absolveth for Christ's sake all those who truly repent, and unfeignedly believe his holy Gospel.

Q. What more?

A. That he will be merciful to each of *us*, and give us eternal life, through Christ, if we but thus repent and believe.

Q. What more?

A. That he calls us to repent and believe, and will have each of us to be saved.

Q. What more?

A. That if we do not refuse this call, his mercy is with us, to save us, already and for ever.

Q. Should every Christian believe, then, that God is merciful to him, through Christ?

A. That is the privilege of every believer.

Q. Why should his death be thankfully remembered?

A. Because it is through his death that all mercy comes to the world.

Q. Why should those who come to the Lord's Supper examine themselves whether they have a thankful remembrance of his death?

A. Because they are to "do this in remembrance" of his death.

Q. Can his death be rightly remembered, if not with thankfulness?

A. No; not without the deepest and loudest thankfulness of lips and life.

Q. Is it right so to think of our sins, as to doubt God's mercy to us?

A. No; for doubt, distrust, and despair cannot be with a lively faith.

Q. Is it right to think of the cross and death of Christ with gloom?

A. No; for gloom and thankfulness cannot be together.

"Oh! for a song of ardent praise
To bear our souls above!
What should allay our lively hope,
Or damp our flaming love?"

LESSON CIV.

Q. What is required of those who come to the Lord's Supper?

A. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy, through Christ, with a thankful remembrance of his death; and be in love and charity with all men.

Q. Why should they be required to be in love and charity?

A. Because without it there is no true repent-

ance or living faith: "Love is the fulfilling of the law." Rom. 13 : 10.

Q. Why else?

A. Because if we forgive not, we cannot be forgiven.

Q. Why else?

A. Because the Lord's Supper is a feast of love.

Q. What does our Lord charge us to do at the altar, if we remember that our brother hath aught against us?

A. To leave there our gift, and go and be reconciled to our brother, and then come and offer our gift. St. Matt. 5 : 23, 24.

Q. What does the Church require of those who are in malice or envy?

A. To "repent them of their sin, or else come not to that holy table."

Q. If they repent, what will they seek?

A. Reconciliation to those whom they have offended.

Q. So far as they have wronged their adversaries, what is their duty?

A. To make restitution, and ask forgiveness.

Q. So far as they have been wronged, what is their duty?

A. To forgive.

Q. If one forgives, and is not forgiven by his adversary, need he fear to come?

A. No; he is in love and charity with his adversary.

Q. Are we required to think well of all men?

A. No; that would be consenting to be deceived, and confounding good and evil.

Q. Are we required not to feel that we have been injured?

A. No; not if we have indeed been injured.

Q. What do love and charity require of us?

A. To wish the happiness of all.

Q. What else?

A. To seek the happiness of all.

Q. What did the Lord give to his disciples as his new commandment, on the evening when he instituted the Lord's Supper?

A. The commandment to love one another. St. John 13 : 34.

Q. How did he bid them love one another?

A. As he had loved them.

Q. What is the happiness of heaven?

A. Love.

Q. How are we sure of this?

A. Because in heaven God reigns in all hearts, and God is love.

Q. What must abide at last, when all earthly things pass away?

A. Faith, hope, and charity.

Q. Which is the greatest of these?

A. Charity.

"Oh! let thy table honored be,
And furnished well with joyful guests;
And may each soul salvation see,
That here its holy pledges tastes!
Drawn by thy quickening grace, O Lord,
In countless numbers let them come,
And gather from their Father's board
The bread that lives beyond the tomb!"

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